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THE DUKE SCHOOL OF RELIGION BULLETIN

This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend J. G. Phillips, of the School of Religion Alumni Association; and Mr. F. M. Patterson, representing the students of the School of Religion.

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The permanent mailing list has now been made up, and is supposed to include all alumni of the School of Religion of Duke University and alumni of Trinity College who are in the ministry. A number of other names are included, and the management will be glad to send the *Bulletin* to any interested person who will send in his address.

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THE PARTITION OF PALESTINE

"The Palestine Report will rank among the great State papers of our time. Its proposals are a profound disappointment to many; but no one can question the honesty and courage with which the Royal Commission have gone about their task, or the ability with which they have presented their case."* This quotation from the *New Statesman and Nation* is repeated in *Current History* for September 1937; it bears another repetition here. Seldom indeed does British officialdom publish plain facts, containing an admission of failure, for all the world to read.

I had originally intended to write about "The Present Situation in Palestine"; but after realizing that it has been more than two years since I left the unfortunate Holy Land, I deemed it safer to comment on the Royal Commission's *Report* and current newspaper dispatches, instead of trying to guess what people in Palestine are saying and thinking at the moment. Too much guesswork has already been published about Palestine, both ancient and modern. One must try to be starkly realistic, following the good example of the Royal Commission. However, the fact that in October 1933 my family and I had to flee from the vicinity of the Damascus Gate in Jerusalem upon seeing and hearing the exchange of shots between British soldiers and natives still gives us memories that aid a vivid appreciation of what is going on.

The press every now and then heralds more "Conflict in the Land of Peace" (this being the title of a recent pamphlet by a Palestinian Arab). Most recently (January, 1938), J. L. Starkey, the well-known archaeologist and excavator of Tell ed-Duweir, the Biblical Lachish, has been seized and shot dead in cold blood. As he was about to be shot, Starkey protested that he was a Britisher and a Christian, but that plea did no good. At the time of my arrival in Palestine in 1932 it would have probably brought instant release. Up to that time the efforts of the Arabs were di-

* *Palestine Royal Commission: Report*; London. His Majesty's Stationery Office, 1937.

rected almost entirely against the Jews. However, in 1932-33 a change took place. One of the causes of the irritation of the Arabs was the presence of the Jews; but the Jews were brought there and forced upon the country, so the Arabs began to argue, by the power of British arms. The Arabs began to feel towards the British much the same as the American colonists of 1776 did. This spirit was first manifested in the affair of October, 1933, referred to above. Since that time many Arabs have been out to get Britishers as well as Jews.

On September 26, 1937, Lewis Y. Andrews, District Commissioner of Galilee, and his personal bodyguard, Peter McEwan, were assassinated in Nazareth as they left the Anglican Church after attending a Sunday service. The British retaliated by arresting and imprisoning more than two hundred Arab suspects, shutting up in his mosque the Grand Mufti of Jerusalem (who is a sort of Mohammedan pope having temporal as well as ecclesiastical power) and banishing to a lonely isle in the Indian Ocean, several Arab notables, including Dr. Hussein Khalidi, mayor of Jerusalem. The Grand Mufti, by disguising himself as a peasant, made a dramatic escape to Syria, whence he will make an appeal to the whole Arab world. It is also reported that he intends to call on Mussolini, who may be glad for another chance to embarrass the British.

Beginning on April 15, 1936, and continuing for about six months, a series of riots accompanied by a general strike of the Arabs took place which finally developed to the proportions of a minor war requiring the strictest application of martial law. The intensity of these disturbances of 1936, which were only the culmination of a long series beginning soon after the proclamation of the Balfour Declaration, may be judged by statistical estimates of the damage done. More than a thousand people were killed, something like 200,000 trees were destroyed, and 4000 acres of crops were ruined. The private property damage was at least \$2,000,000 and the cost to the Government, ultimately to be borne by the taxpayers, will amount to \$17,000,000.

The question naturally arises as to why such frightful conditions exist in the Holy Land of three religions. The answer is fairly simple. During the War (anything being fair in love and war, especially war!) the British made utterly irreconcilable promises to Arabs and Jews, and now both parties are demanding that these promises be made good. In their simplest forms, these promises were that all Arabs should be free and independent peoples under their own rulers, provided they revolted against Turk-

ish rule and joined the side of the Allies; and that the Jews should be given Palestine as a "National Home" provided world Jewry would rally to the support of the Allied cause;—all this being contingent, of course, upon an Allied victory. The Arabs revolted, the Jews helped the Allies, and the victory was won.

As things worked out after the War, these provisions were considerably modified: Syria was withheld from the Arabs and given to the French; the British kept Palestine under a Mandate from the League of Nations; those districts east of the Jordan known in the Old Testament as Gilead, Ammon, Moab, and Edom were organized into a new and hitherto unheard-of state called Trans-Jordan, with an Arab so-called ruler (the Ameer Abdullah), but actually under the strictest British supervision; only Arabia proper and Iraq became independent Arab countries; as for the Jews, they did not get Palestine as a National Home, but only "a National Home in Palestine", which was enough, however, to bring large numbers of Zionists from Europe to "the Promised Land."

In spite of these vicissitudes and modifications, both parties in Palestine desire fulfillment of their original dreams, although many individuals would be willing to compromise. The Arabs demand cessation of British control, stoppage of Jewish immigration, and complete freedom to work out a national destiny; they would undertake to protect those Jews who are already in the country. The official Jewish position is less direct in its language; but the crux of the matter is seen in the following statement of certain Jews to the Royal Commission (*Report*, p. 143): "No measures must be taken to prevent the Jewish population from becoming a majority in Palestine; and if and when it becomes a majority, no veto should be put on Palestine becoming a Jewish State, in the sense that the Jews would have a major voice in its government." At this point a concession was made to the effect that "parity"—equality of representation in a legislative council—would be accepted, provided it were granted at once, even while the Jews are still a minority; in case they become a majority, they would not demand more.

It can thus be seen that the Arabs are determined not to lose the majority they now have, whereas the Jews will be content with nothing less than "parity." Between these two ideologies there is apparently no compromise. The British, when they accepted the Mandate, created the notion of "Palestinian citizenship." Arab and Jew were to subordinate partizan and racial interests to a common ideal, namely the greater glory of the new-old country of

Palestine—a name now connoting for the first time in history a definitely bounded geographical area. Palestine was to be the great Semitic paradise, where an ancient culture was to be revived without disturbing the new. Alas, it was only a dream! Palestinian culture did not emerge; there were only Arab interests and Jewish interests. The words of the *Report* are eloquent on this point (pp. 370-1):

An irrepressible conflict has arisen between two national communities within the narrow bounds of one small country. About 1,000,000 Arabs are in strife, open or latent, with some 400,000 Jews. There is no common ground between them. The Arab community is predominantly Asiatic in character, the Jewish community predominantly European. They differ in religion and in language. Their cultural and social life, their ways of thought and conduct, are as incompatible as their national aspirations. These last are the greatest bar to peace. Arabs and Jews might possibly learn to live and work together in Palestine if they would make a genuine effort to reconcile and combine their national ideals and so build up in time a joint or dual nationality. But this they cannot do. The War and its sequel have inspired all Arabs with the hope of reviving in a free and united Arab world the traditions of the Arab golden age. The Jews similarly are inspired by their historic past. They mean to show what the Jewish nation can achieve when restored to the land of its birth. National assimilation between Arabs and Jews is thus ruled out. In the Arab picture the Jews could only occupy the place they occupied in Arab Egypt or Arab Spain. The Arabs would be as much outside the Jewish picture as the Canaanites in the old land of Israel. The National Home, as we have said before, cannot be half-national. In these circumstances to maintain that Palestinian citizenship has any moral meaning is a mischievous pretence. Neither Arab nor Jew has any sense of service to a single State.

There remained the question of what to do. After considering the matter from all angles, the Commission finally arrived at this conclusion (p. 375): "while neither race can justly rule all Palestine, we see no reason why, if it were practicable, each race should not rule part of it." From this they went on to propose their "Plan of Partition" by way of cutting the Gordian Knot. If this plan is carried out the Jews will receive about one-third of the country to the north and west, including Galilee, the Plain of Esdraelon, and a strip along the Mediterranean Sea to a point a little south of Jaffa, the other two-thirds going to the Arabs, except that the British will permanently keep a small strip of territory running east and west through the middle of the country and including Jerusalem, Bethlehem, and Jaffa. Jaffa would nevertheless belong to the Arabs. The British would also, on account of

Christian sentiment, keep a grip on Nazareth and the Sea of Galilee, since these sites would lie in Jewish territory. The Jews would thus get the best of the country and the Arabs the most of it. There are practically no Jews now living in the proposed Arab territory; but some 225,000 Arabs would have to be moved out of the Jewish region. Since the Arab State would be poor, the Jewish State should make a monetary gift or "subvention" to the Arab State when Partition comes into effect. It is further proposed that the Arab State be joined to Trans-Jordan, in which case it will be still more poverty-stricken, since Transjordanian Arabs are even poorer than the Palestinian; hence the British parliament should further help the combined Arab states by a grant equivalent to \$10,000,000.

It only remains to describe briefly the reaction to this scheme. The Arabs appear to be solidly against it, and many of their leaders have expressed determined opposition to the idea of giving up any portion of territory whatsoever. On the other hand, it is suspected that the Ameer Abdullah, Arab ruler of Trans-Jordan, would like to see the scheme put into operation, inasmuch as it would greatly increase his sphere of influence; but he dare not too openly sponsor Partition, lest he be accused of meekly giving Arab lands to the Jews.

The Jews at first reacted against the plan, since many of them also want all of Palestine or nothing. However, shortly after the publication of the *Report* (July 7, 1937), a congress of Zionists met in Switzerland, and after a hard struggle moved to accept the idea of Partition "in principle," while negotiating for better terms, that is, more land for the Jews, in the final settlement. In opposition to such notions were the American non-Zionists, Dr. Judah L. Magnes, president of the Hebrew University in Jerusalem, and the late Felix M. Warburg, New York financier. These men and their group, having no political ambitions and realizing that Palestine can never offer a solution to the problems of world Jewry anyhow, since only a fraction of the sixteen million Jews in the world could go there even if there were no Arab opposition, are willing to accept permanent minority status for the Jews in Palestine and would like to offer every assurance to the Arabs that the Jews have no political ambitions. Dr. Magnes has sometimes been called a "spiritual Zionist," because of his high and noble conception of the mission of Judaism in the world. But only a small minority supports him and there is little hope that his ideas will ever prevail.

In the meantime, the British Parliament debated the *Report* but failed to take action either for or against, although the Cabinet had declared in favor of the proposal of Partition. It had been expected that Parliament would approve and then lay the matter before the League of Nations, whose consent must be obtained before the Mandate is abandoned. Instead, Parliament has "passed the buck" and asked the League to act first. The League has not acted and there the matter stands. All the while in Palestine there is "a dividing river of blood," as one correspondent has expressed it. Assassinations, train wrecks, shots from ambush, concentration camps, deportations—all these things are constantly in the news. What the end will be, if any, nobody knows.

W. F. STINESPRING.

DUKE UNIVERSITY CHURCH

Within the last few weeks a new institution named Duke University Church has come into existence on our campus. It seems to be the answer to a real need, and it is hoped that it will shortly become a flourishing enterprise.

For a long time religiously minded students have felt that there ought to be something here that would function as a church would function in a town with a population equal to that of the campus. The first definite step in that direction was the organization of the Students' Religious Council last school year. This Council has been the primary agency at work in laying the groundwork of the Duke University Church.

In a general way the church enterprise follows somewhat the lines of the Church of Christ in Yale University. In particular it adopts the "affiliate" type of membership which is fundamental to the Yale University church.

For many years everywhere in the United States various churches have followed the practice of offering "affiliate" membership to those temporarily in residence on college campuses in their vicinity. Affiliate membership does not require a person to surrender any other church membership he may hold elsewhere; it merely means a kind of honorary connection with the campus church while he remains in college.

Under the Yale plan "affiliate" members band together to form a campus organization known as the campus Church. This church is in no sense denominational, and it does not attempt to exercise the functions of a denominational church. Duke University Church thus formed is not a denominational enterprise; but at the

same time it is not undenominational, for it seeks as definite a tie-up as it can get with all the denominational churches in the city. That is, it proposes to be whole-heartedly interdenominational.

The question has already repeatedly been raised in various quarters as to whether Duke University Church will be a rival of the denominational churches of Durham. In reply the administration of the University has explicitly stated that no such intention is for a moment entertained. On the contrary, not only will church members who unite with the campus Church be constantly encouraged to form helpful relationships with their respective churches in the city, but such campus folk as become interested in the new enterprise, even though they are not connected with any denominational church, will, it is hoped, find membership in Duke University Church an intermediate step toward some denominational affiliation.

In one of the preliminary meetings leading to the organization of the Church, the question was sharply raised as to why such an organization was desirable. A young lady from the student body made this instant reply: "We students are very proud of our stately Chapel, and we like to attend the Sunday services in it. We get a good deal of good out of them. But we do not somehow feel that we 'belong' there; everything is so impersonal. We want something to belong to, something that is really our own. We want a church of our own here on our campus." There, I think, is the first and greatest reason for the launching of this enterprise.

But there is another important reason also, and that is that a definite church organization would help to give unity and force to various religious efforts on the campus.

From the beginning of Duke University, religious efforts have been going on. First, the Young Men's and the Young Women's Christian Associations have been doing good work year after year. And then, largely through their agency, two fairly vigorous Sunday School classes have been in constant operation. More recently, denominational groups have come into being. Notable among these are the Methodist, the Episcopalian, the Baptist, the Presbyterian, the Catholic, and the Jewish, with other smaller groups getting under way.

The Y.M.C.A. and the Y.W.C.A. are essentially inter-denominational in character, and could maintain themselves with some efficiency without much regard to the other organizations. But even their work can be made more effective when they are closely correlated with other religious groups. It is not surprising therefore that these agencies were among the prime movers in bringing

about the Religious Council and the University Church. One Y.M.C.A. officer seemed to voice the opinion of his whole group when, in speaking about the Church project, he said, "What we want is some kind of a general clearing house for all our religious life and activities here." The Religious Council was designed to be in some sense such a clearing house, and it was fitting that the Council should be incorporated bodily as the student's section of the Official Board of the newly formed Church.

In its structural aspect, Duke University Church rests upon all the denominational and interdenominational student bodies now at work on the campus. These groups maintain their entity just as they did before the Church was formed, and they are duly represented in the student section of the Official Board of the Church through the Religious Council, in the manner referred to. It is expected that the Church will give every incentive possible to the denominational and interdenominational groups to keep vigorously at work. On the other hand, it is hoped that these groups will get strongly under the Church enterprise, both in recruiting its membership and in making its projects work out successfully.

Duke University Church is not exclusively for students, although they have been primarily responsible for its creation. The students themselves feel that the organization must be balanced by members and officers who represent the faculty and administration groups. A set rule provides that the Chairman of the Board and the Secretary shall be elected from the resident group, whereas the vice-Chairman shall be a student. The method of recruiting the non-student side of the church membership and of establishing its representation in the Official Board is just now in the process of being worked out.

Duke University Church faces the problem of all churches as to what shall constitute a proper program of activities for its members. In addition to encouraging the religious groups referred to, it is hoped that the Church can in a more general way enter into worth-while programs of activity. Indeed, it has already made a beginning by assuming responsibility for the "Huckabee Fund," a missionary project in Japan of special interest to Duke University because Mr. and Mrs. Huckabee were at one time connected with our student body.

The first public function of Duke University Church, other than the Sunday morning Service of Worship, was a campus-wide communion service, held at the close of morning worship. The ritual was selected by the Communion Committee of the Students' Religious Council from the Book of Common Prayer, and the com-

munion service was conducted by a group of ministers from the University faculty. Several hundred persons came to the communion altar. It is expected that two or three such services will be held throughout each school year.

FRANK S. HICKMAN.

THE CLASS OF 1937

On June 7, 1937, twenty-four students of the School of Religion were graduated with the degree of Bachelor of Divinity. Seven months have passed and twenty-two of these graduates are found in various parts of America, while two of them have sailed to their work as missionaries in Africa and India.

The following graduates of the class of 1937 received appointments on October 24 in the Western North Carolina Conference. Abram Jones Cox, Pfifer; Dwight Bruton Mullis, Monroe; Andrew Frank Phibbs, Jr., Crabtree; Malcolm Cephus Reese, Leicester; Fred Harris Shinn, Trinity, Gastonia.

The second largest group of the class of 1937 is now in the North Carolina Conference with appointments as follows: Millard Charles Dunn, Bahama; Edwin Ruben Hartz, East Roxboro-Longhurst; Henry Barton Lewis, Vanceboro.

At the annual session of the Western Virginia Conference Lacy Harvey Burns was assigned to East Beckley, while Jennings Howard Fast was appointed junior preacher of Johnson Memorial, Huntington.

Esdras Stuart Gruver joined the Baltimore Conference and was sent to Chesterbrook-Langley. Sidney Lane Willis had planned to enter the Baltimore Conference but due to a severe infection of his throat and upon advice of his physicians he decided to remain as a local preacher during this conference year.

The class of 1937 is represented in eight other annual conferences of the Methodist Episcopal Church, South. Connie Ray Hozendorf is assistant pastor in the First Church, Little Rock, (Little Rock Conference). Charles Wesley Kimbrell returned to the Missouri Conference and was assigned to Platte City. Robert Steele Lee joined the Tennessee Conference and his first appointment was to Culleoka. Eugene Boyd Randall represents the class of 1937 at Coal Creek in the Holston Conference. Samuel Bruce Jones is stationed at Manleyville in the Memphis Conference. William Darwin Andrus joined the Texas Conference and was assigned to West Circuit, Houston. George Summers Duffie is at Baldwin and Eureka, Chester, in the Upper South Carolina Con-

ference, while James Marion Copeland has been appointed to Murray Hill, Jacksonville, in the Florida Conference.

John Vinson Ellenberg while a student in the School of Religion served as pastor of the Pilgrim Holiness Church of Durham. At the annual conference of 1937 he was reappointed to this charge.

The class of 1937 has contributed two members to the staff of Methodist missionaries. William Ferrell Pledger was given an appointment by the Board of Missions of the Methodist Episcopal Church and sailed in January to India while Inman Ueber Townsley, who was appointed to the Congo Mission in Africa of the Methodist Episcopal Church, South, left America on February 1. Both Pledger and Townsley were enrolled during the first semester in Hartford Theological Seminary for special training in missionary problems.

James Branson Breazeale enrolled in September in the Graduate School of Yale University where he is a candidate for the degree of Doctor of Philosophy.

PAUL NEFF GARBER.

THESES PREPARED BY MEMBERS OF THE CLASS OF 1937

Andrus, William Darwin. *The Liberal View of Jesus As Reflected in Contemporary Religious Education.*

Breazeale, James Branson. *The Ethical Ideal of Jesus As Deduced from the Record of His Life and Teaching.*

Burns, Lacy Harvey. *The Social Elements in the Thought and Practice of John Wesley.*

Copeland, James Marion. *The Action of the Holy Spirit in the Experience of Salvation as Held in the New Testament Church.*

Cox, Abram Jones. *The Opposition of the Methodist Circuit Rider to the Prevalent Vices of America, 1784-1844.*

Dunn, Millard Charles. *The Arminianism of John Wesley.*

Duffie, George Summers. *Methodism in South Carolina During the Reconstruction Period.*

Ellenberg, John Vinson. *Conceptions of the Christian Ministry As Set Forth in the Writings of Charles Edward Jefferson.*

Fast, Jennings Howard. *Theodore Parker: Christian Social Reformer.*

Gruver, Esdras Stuart. *Christian Education As Reflected in the Writings of George Albert Coe.*

Hartz, Edwin Ruben. *Paul's Conception of Immortality.*

- Hozendorf, Connie Ray. *The Homiletical Characteristics of the American Methodist Circuit Riders, 1784-1844.*
- Jones, Sam Bruce. *Judaistic Influences Upon the Christian Sacraments.*
- Kimbrell, Charles Wesley. *The Camp Meeting As a Factor in the Growth of Early American Methodism, 1784-1844.*
- Lee, Robert Steele. *The Domestic Life of the American Methodist Circuit Riders, 1784-1844.*
- Lewis, Henry Barton. *The Relation of the Ethical and Eschatological Elements in Jesus' Idea of the Kingdom.*
- Mullis, Dwight Bruton. *John Wesley's View of the Seat of Authority in Religion.*
- Phibbs, Andrew Frank, Jr. *John Wesley's Conception of Scriptural Holiness.*
- Pledger, William Ferrell. *The Text of the Apocalypse in the Duke New Testament.*
- Randall, Eugene Boyd. *Non-Religious Factors in the Period of Advance and Arrest in Japanese Christian History.*
- Reese, Malcolm Cephus. *The Time Limit of the Itinerancy in the Polity of the Methodist Episcopal Church.*
- Shinn, Fred Harris. *The Inspiration of the Jewish Scriptures as Viewed by the New Testament Writers.*
- Townsley, Inman Ueber. *Contemporary Agencies for the Promotion of Cooperation and Unity in the Mission Field: History of the Movement for Cooperation and Unity in the Mission Field Since 1910.*
- Willis, Sidney Lane. *The Publishing Interests of American Methodism, 1784-1844.*

CHANGES OF APPOINTMENTS

Arizona Conference

- A. R. Cook, B.D., '35, from Capital, Phoenix, to Williams (Pacific Conference).

Baltimore Conference

- J. H. Blakemore, B.D., '34, from Epworth, Washington, to Basic.
- A. D. Kesler, B.D. '35, from Hillsboro-Levelton to Berkley.

Central Texas Conference

- J. R. Carruth, B.D., '33, from Weatherford College to Milford.

Florida Conference

- W. R. Boland, '35, from Trilby-Lacoochee to Auburndale.
- G. A. Foster, B.D., '33, from Inman-Murray Hill to Pompano and Progresso.

H. M. Hardin, B.D., '32, from Trinity-Northside, St. Petersburg, to Dunedin.

Holston Conference

C. H. Browning, '31, from Concord to Damascus.
T. P. Carriger, B.D., '35, from West View, Knoxville, to Flinstone.
F. B. Jackson, B.D., '34, from West Graham to Sweetwater.
M. S. Kincheloe, B.D., '31, from Emory to Trinity, Chattanooga.
E. E. Wiley, Jr., B.D., '34, from Duke University to Jefferson City.

Kentucky Conference

C. S. Boggs, B.D., '34, from Grassy Lick and Camargo to Newport (North Carolina Conference).

Little Rock Conference

C. H. Giessen, B.D., '33, from Bearden to Blevins-McCaskill.
John W. Hammons, '35, from Union Theological Seminary to Foreman.

Louisiana Conference

R. W. Faulk, B.D., '33, from Oakdale to Chaplin, U. S. Navy.
David Tarver, B.D., '34, from Zachary to Covington.

Louisville Conference

E. S. Denton, B.D., '33, from Camp Taylor to Third Street, Owensboro.

Memphis Conference

C. A. Baker, B.D., '31, from Lucy to Brownsville.
S. T. Bagby, '36, from Bethel Springs to Huntingdon.
Comer Hastings, B.D., '33, from Junior Preacher, First Church, Memphis, to Longview Heights, Memphis.
R. E. Wilson, B.D., '32, from Paris to Lytle (West Texas Conference).
B. P. York, '35, from Alamo to Troy and Rives.

Missouri Conference

J. A. Guice, B.D., '30, from Salisbury to Melrose (Southwest Missouri Conference).

North Arkansas Conference

W. F. Shell, '30, from Hardy to Lake City.

North Carolina Conference

C. J. Andrews, B.D., '32, from Maysville to Warsaw-Magnolia.
A. E. Brown, B.D., '31, from Manteo to Moyock-Memorial.
R. S. Cody, B.D., '36, from Broadway to Oswego (Northern New York Conference).
Leon Crossno, '36, from Walstonburg to Carrboro.
J. W. Dimmette, '34, from Spring Hope to Aurora.

- H. G. Hardin, '37, from Duke Chapel, Durham, to Rockford Street, Mt. Airy, (Western North Carolina Conference).
F. D. Hedden, B.D., '36, from Epworth, Raleigh, to Junior Preacher, Edenton Street, Raleigh.
O. I. Hinson, '32, from Warrenton to Enfield-Whitakers.
R. L. Jerome, B.D., '29, from Enfield to Trinity, Wilmington.
T. M. Merriman, '36, from Kinnakeet to Hatteras.
E. G. Overton, '32, from Moyock to Central, Raleigh.
J. R. Poe, '34, from Hatteras to Aulander.
C. W. Robbins, B.D., '33, from Jenkins Memorial, Raleigh, to Fremont.
E. R. Shuller, B.D., '31, from Fremont to Warren.
L. A. Tilley, B.D., '35, from Newton Grove to Spring Hope.
A. C. Thompson, B.D., '33, from Moncure to Battleboro.
C. P. Womack, B.D., '30, from Parkton to Carr, Durham.

North Georgia Conference

- A. C. Adkins, B.D., '34, from Director, Emergency Peace Campaign, Southeastern States, to Austell.

North Mississippi Conference

- E. M. Sharp, '31, from Grenada College to Olive Branch.
K. I. Tucker, B.D., '35, from Oakland to Arcola and Murphy.
M. H. Twitchell, B.D., '34, from Belmont to Chaplain, U. S. Navy.

Northwest Texas Conference

- W. V. O'Kelley, '30, from Floydada to Aiken.

Oklahoma Conference

- T. S. Davis, '35, from Boston University to Liberty, Berlin, and Sweetwater.

South Carolina Conference

- O. L. Hardwick, B.D., '35, from West Kershaw to Fairmont (North Carolina Conference).
J. H. Justus, B.D., '34, from Little Rock to Bluffton.
J. E. Scott, Jr., '36, from Waccamaw to Eutawville.

South Georgia Conference

- J. F. Jackson, B.D., '36, from University of Edinburgh to Lumber City.

Southwest Missouri Conference

- W. E. Crook, B.D., '34, from Grandview to Martin City and Glenwood Park.
F. L. Standard, '33, from Medford to Nunnely (Tennessee Conference).

Tennessee Conference

- J. D. Bass, '31, from Smithville to Sparta.

Upper South Carolina Conference

- P. E. Cook, B.D., '35, from Washington Street, Columbia, to Myrtle Beach (South Carolina Conference).
 H. R. Jordon, B.D., '35, from Salem to Liberty.
 J. W. Johnson, '31, West Main Street, Rock Hill to Gordon Memorial, Winnsboro.

Virginia Conference

- G. H. Boyd, '37, from South Franklin to Patrick.
 S. E. Donald, B.D., '33, from Columbia University to St. John's, Newport News.
 L. E. Lee, B.D., '35, from Powhatan to Ramseur. (N. C.) Baptist.

Western North Carolina Conference

- L. P. Barnett, B.D., '35, from Lilesville to Pineville.
 J. W. Bennett, '28, from Sandy Ridge to Farmer.
 L. A. Bennett, '37, from Farmer to Potts Camp (North Mississippi Conference).
 E. H. Brendall, B.D., '36, from Lee's Chapel-Grace to Park Street, Belmont.
 O. E. Croy, '29, from Macon to Woodleaf.
 W. F. Eaker, B.D., '36, from Jonathan to Crouse.
 M. W. Edwards, '31, from Gilkey to Old Fort.
 C. C. Herbert, Jr., B.D., '29, from Franklin to Walkertown.
 J. G. Huggin, Jr., B.D., '29, from Mt. Holly to Waynesville.
 N. A. Huffman, B.D., '35, from Huntersville to Lilesville.
 H. O. Huss, '34, from Brevard to Todd.
 A. A. Kyles, B.D., '29, from Hickory Grove to Cooleemee.
 H. L. LaFavers, '35, from Monroe to Jonathan.
 W. L. Lanier, '33, from New London to Badin-New London.
 J. B. McLarty, B.D., '30, from Hillside Street, Asheville to Green Street, Winston-Salem.
 Fletcher Nelson, B.D., '30, from Rutherfordton to Forest City.
 I. L. Roberts, B.D., '29, from Epworth, Concord, to Dallas.
 Byron Shankle, '33, from Swannanoa to Candler.
 J. N. Snow, '34, from Helton to Hot Springs.
 R. J. Starling, '35, from Murphy to Helton.
 J. C. Stokes, B.D., '34, from Boston University to Delwood.
 L. F. Tuttle, '32, from Brevard Street, Charlotte to Forest Hill, Concord.
 A. C. Waggoner, B.D., '31, from Spray to Coburn Memorial, Salisbury.

Western Virginia Conference

- R. J. Matheny, B.D., '34, from Westmoreland-Torando to Elizabeth Memorial, Charleston.

STUDENT NOTES

The first semester of the school year 1937-38 is now over, and as one looks back over the events concerning the School of Religion since September, he finds the outstanding event to be the addition of the Social Room. For many years students and faculty members have been wanting such a room specifically reserved for use by School of Religion students. At last this wish has come true and the Social Room is meeting a real need in the lives of those of us who are now in school. It is our hope that all of the alumni will be able to visit us and meet the students now in school.

It is always difficult to keep in touch with the student friends who remain here in school, so here is a brief account of the activities of the various student committees.

The work of the *Social Committee* is well known to all who have been attending the social functions throughout the semester. This work is under the direction of Bill McCulley and the several students who have assisted him in making these parties successful. In addition to the planned parties held every few weeks, this committee encourages the use of the Social Room for informal gatherings any evening in the week.

Ed. Swann is chairman of the Athletic Committee.

The *Deputation Committee* has many important tasks to perform, and the largest number of students have participated in this work. John Rooks has served as general chairman and upon his resignation Bob Martin has taken over the chairmanship. Included in this work has been the provision of worship programs in the hospital each Sunday, with Bob Martin in charge; services have been held occasionally in the King's Daughters' Home with Miss Jo-Marie Thompson and Talmadge Mallory in charge; occasional services have been held at the County Home, with David Reese responsible. The Field Work of this committee has been directed by McMurray Richey. Although the response to this work has not been as great as was anticipated, pastors in the area surrounding Durham are learning that assistance is readily given them by this committee.

Carlisle Miller is treasurer of the student body.

Many students and a few faculty members have taken advantage of the opportunity of meeting together with the programs and discussions sponsored by the *Speakers' Committee*. Percy White is chairman. Among the speakers in this work have been Dr. Spears, Professor Ormond, and Professor Petry. It is hoped more students and more faculty members will attend these informal meetings held in the Social Room.

The work of the *Chapel Committee* has been of help to all in the School of Religion. Programs have been provided twice each week, and much credit for these programs is due the general chairman James Overton.

Clair Jarvis is in charge of the *Missions Committee*. A shelf of missionary books both of a popular and a scholastic nature has been provided in the School of Religion Library for student use. Plans are being made for the Annual Missionary Council meeting for the School of Religion in the spring.

Julian Lindsay is the representative of the School of Religion on the Student Religious Council. He has been working with the planning of the various religious activities for the entire campus, thus keeping our school in touch with the rest of the campus activities.

FLOYD PATTERSON.

RESOLUTION ON CHANGE OF ADDRESS

Every alumnus who is moved at the next session of his annual conference, is respectfully urged to report his new address to the *School of Religion Bulletin*. Numerous copies of the *Bulletin* have been returned because of failure of some to do this. So remember that if you move this fall, you may miss some copies, and will put volunteer workers on this *Bulletin* to considerable inconvenience unless you send in a notice of your change of address.

This request comes from your Council in session, Nov. 27, 1937.

J. G. PHILLIPS, *President*,
R. L. JEROME, *Executive Secretary*.

DUKE SUPPER AT SAVANNAH

An unusually large number of School of Religion graduates attended the sessions of the General Missionary Council at Savannah, Georgia, January 12 to 14. A Duke University Supper was held in the evening of January 13 at the John Wesley Hotel. The only speaker was President W. P. Few, who told of his plans for the School of Religion, emphasizing especially the desire that Duke graduates become effective preachers.

Members of the faculty of the School of Religion present were: Paul N. Garber, H. E. Spence, James Cannon, III, J. M. Ormond. Others who attended were:

W. P. Few, N. C. Conference; Robert M. Hardee, W. N. C.; E. W. Needham, W. N. C.; J. E. Yountz, W. N. C.; Fynes B. Jackson, Holston; D. D. Holt, Virginia; Abram J. Cox, W. N. C.; Russell S. Harrison, N. C.; E. H. Nease, W. N. C.; A. E. Acey, Virginia; E. K. McLarty, Jr., W. N. C.; Carl Adkins, N. Georgia; John Hoyle, Jr., W. N. C.; S. W. Funk, Western Va.; A. E. Tulloh (guest), Western Va.; B. B. Slaughter, N. C.; E. D. Weathers, N. C.; W. W. Peele, W. N. C.; A. W. Plyler, W. N. C.; Jesse G. Wilkinson, W. N. C.; D. M. Sharp, N. C.; S. H. Maxwell, N. C.; Mr. and Mrs. H. H. Johnson, Batesville, Va.; Mrs. A. W. Plyler, Greensboro, N. C.; F. S. James, S. C.; H. Conrad Blackwell, Virginia; A. C. Waggoner, W. N. C.; E. L. Hillman, N. C.; F. S. Love, N. C.; Mr. and Mrs. B. L. Pool, Texas; Norman Huffman, W. N. C.; A. A. Kyles, W. N. C.; J. L. Stokes, II, W. N. C.; L. R. Akers, Jr., W. N. C.; L. P. Barnett, W. N. C.; C. A. Turner, Jr., Virginia; D. C. Whitsett, Alabama; Mrs. F. B. Jackson, Sweetwater, Tenn.; M. T. Plyler, N. C.; J. E. Blalock, N. C.; Walter Lee Lanier, W. N. C.; Mr. and Mrs. G. B. Clemmer, W. N. C. (Guests).

AUTUMN MEETING OF ALUMNI COUNCIL

It was on the morning of the Pittsburgh game, if you recall the day, (November 27), that the Alumni Council of the School of Religion met. The meeting was called to order by the Chairman, J. G. Phillips, of Louisburg, at 10:00 A.M., in the Dean's office. M. W. Lawrence, of Roxboro, and R. L. Jerome, just appointed to Trinity, Wilmington, were present. J. H. Carper, Lake Junaluska, regretted both the meeting and the Pitt game by telegram on account of illness in his family. "Jinks" Waggoner had a new appointment in Salisbury, Coburn Memorial, and said, "I must needs go and see it." Besides, "Jinks" wishes further affidavits that he is a member of the Council, not having been present when he was elected.

Upon invitation the following were present at the meeting: Professor James Cannon, III, Floyd M. Patterson, President of the School of Religion Student Body (from Dallas, Texas), and A. E. Acey, pastor of Boulevard Church, Richmond, and President of the Virginia Conference unit of the Alumni Association.

Leon Russell, B.D. '30, pastor of Hayes Barton Church, Raleigh, was chosen to deliver the alumni address at the annual reunion banquet next June. The date for the banquet was set tentatively for Thursday of Pastors' School week. Jesse Wilkin-

son and Floyd Patterson were named as an attendance committee, to see that at least one hundred attend the banquet. J. G. Phillips was appointed to try to make more satisfactory plans regarding business arrangements for the banquet.

The Council voted thanks to those who do the actual work of publishing the *School of Religion Bulletin*, and Professor Cannon was asked to divide these thanks with those who help him in preparing the material for the press.

There was some discussion of securing active correspondents in the various conferences or states where our Alumni are working. Names were suggested and the Executive Secretary asked to connect with these men for news of Duke men in their various regions. The same secretary was asked to secure a complete file of members' names, both alphabetically and by conferences.

Some progress was made in planning toward a lectureship, as recommended by the Council and Association last year. Letters are to be written to Universities having a lectureship of the type desired, asking for an explanation of the plans upon which such project is founded. The Council hopes, after hearing from these inquiries, to be able to recommend an appropriate scheme whereby the most desirable type of lectureship might be set up in connection with the University.

The Council members were given a conducted tour of the rearranged Social Room of the School of Religion. Study is now at a minimum, here, and typing forbidden. Instead, social contacts are the thing, and the comfortable furnishings are very attractive. The Council took note of the fact that it has no outstanding financial obligations, and voted to undertake securing, from members, a moderate sum to add something worthwhile to the decorations or furnishings of the Social Room.

Business being completed the Council adjourned, and the members joined in the scramble to find sandwiches and a soft drink, along with the thousands who were on hand for the big game.

J. G. PHILLIPS, *President*,

R. L. JEROME, *Executive Secretary*.

NEW PROFESSOR OF SOCIAL ETHICS

At the Mid-winter meeting of the Duke University Board of Directors, Dr. Hornell N. Hart was elected Professor of Sociology in Duke University, and was appointed to membership in the faculty of the Duke School of Religion to teach courses in

social ethics. Dr. Hart comes from Hartford Theological Seminary where he has been professor of social ethics for the past five years. He is a graduate of Oberlin College and the University of Wisconsin and holds the Ph.D. degree from the University of Iowa. Dr. Hart is the author of *The Science of Social Relations*, *The Technique of Social Progress*, and *Personality and the Family*. Dr. Hart will begin his work next fall.

DR. DUBS ASSISTING IN MISSIONS

During the present semester Dr. Homer H. Dubs, who has been appointed to the Department of Philosophy of Duke University, has been assisting in the Department of History of Religion and Missions in the School of Religion. In the fall semester Dr. Dubs conducted the required course in missions, and in the spring is conducting the course "Religions of Eastern Asia." Dr. Dubs spent twelve years as a missionary in China after his preparation, which included work at Yale, Columbia, Union Theological Seminary, and the University of Chicago. He received his Ph.D. from Chicago. Dr. Dubs has previously taught at the University of Minnesota and Marshall College. He is the author of books on *Huntze*, *The Molder of Ancient Confucianism*, and is translator of the history of the Han dynasty.

DR. CLARK'S NEW BOOK

On December 31, 1937, the University of Chicago Press issued the first complete survey of the Greek New Testament manuscripts in America written by Dr. K. W. Clark and entitled *A Descriptive Catalogue of Greek New Testament Manuscripts in America*. It affords a wealth of the primary materials for textual criticism of the New Testament, Greek palaeography, and Byzantine art. The fullest listing of these materials previously was a simple check-list prepared by correspondence fifteen years ago including seventy-seven items. This Catalogue fully describes, on the basis of personal examination, two hundred fifty-six manuscripts and fragments containing text of the Greek New Testament. They range from the 3rd to the 18th century; the earliest are papyrus; most of them are on parchment; a few late ones on paper. Duke University has four items included in the catalogue: a complete NT; a MS of Acts and Epistles; a lectionary of the

Gospels; and a fragment with Mk. 1:1-14 and miniature of Mk. The book is illustrated with seventy-three plates.

Dr. Clark began the work in the fall of 1929 and it has involved much traveling throughout eastern United States and Canada in the following years. The Research Council of Duke University made a grant in 1935 for the promotion of the project; and the American Council of Learned Societies made a generous grant for publication, which was matched by the University of Chicago Press. Professor Edgar J. Goodspeed has written an informing introduction for the volume.

For each manuscript the normal description includes four paragraphs: general physical data, illumination and equipment, textual data and history. In addition there are presented the more important legible and decipherable colophons, a detailed index of contents and lacunae, list of miniatures, and as complete a bibliography as could be discovered. All manuscripts are in cursive and in the usual brown ink unless otherwise stated.

WITH THE FACULTY

DR. KENNETH W. CLARK attended the session of the Society of Biblical Literature and Exegesis in New York, December 28 to 30. Dr. Clark presented a paper before this body on Wednesday, December 29 on the subject "Jesus' Function in Exorcisms and Healings." Dr. Clark's book *A Catalogue of Greek New Testament Manuscripts in America* has recently appeared from the press. A fuller account of this will be found in another section of the *Bulletin*.

DR. CHARLES A. ELLWOOD, has retired from the position of National President of Pi Gamma Mu Social Science Honor Society after serving in this capacity for six years. One of the largest honor societies connected with educational institutions in this country, Pi Gamma Mu has shown great development during the period of Dr. Ellwood's leadership. In a letter to Dr. Ellwood, Dean Emory R. Johnson of the University of Pennsylvania writes: "We are all greatly indebted to you for the service you have rendered as President. You have been very efficient in building up the national social science honor society and have put it in a position to make its future and usefulness quite certain."

DR. PAUL N. GARBER participated in the Sesqui-Centennial Celebration of Methodism in Nashville, Tennessee, on December 5. He delivered an address entitled "Nashville Methodism Yester-

day, Today and Tomorrow." On December 13 he attended the Educational Council of the Methodist Episcopal Church, South, at Nashville, and spoke on the following subject "The Aldersgate Experience as Applied to Pioneer Methodist Education." On January 11-14 he attended the Aldersgate Session of the General Missionary Council of the Methodist Episcopal Church, South, and delivered historical addresses on January 12, 13, 14 at places closely related to the experiences of John Wesley, Charles Wesley and George Whitfield in Georgia 200 years ago. On January 12 a pilgrimage was made to Tybee Island, the landing place in America of John and Charles Wesley. On January 13 a pilgrimage was made to Bethesda, the Orphanage House founded by George Whitfield in 1740. On January 14 a pilgrimage was made to the Wesley Oak, ruins of Fort Frederica, and the site of the dead town of Frederica on St. Simon's island, scene of important experiences of John and Charles Wesley while in Georgia two hundred years ago.

DEAN RUSSELL delivered the "Eli Lamb" lecture before a joint session of the two Baltimore Yearly Meetings of Friends October 30, 1937, on "The Inner Light and the Future of Democracy." The address was published in two December numbers of *The American Friend*.

DR. H. SHELTON SMITH read a paper before the American Church History Society in its annual meeting at Philadelphia during the Christmas Holidays on the subject, "The Church and the Social Order in the Old South as Interpreted by James H. Thornwell." The editor of *Church History* requested a copy of the paper for publication in a forthcoming number of the publication. Dr. Smith was chairman of the Program Committee of the North Carolina Convocation of Churches and spent a great deal of time planning the program of the Convocation, which was held at Raleigh, January 18-20, 1938. The Convocation brought together more than a thousand people of all the Protestant denominations.

PROFESSOR H. E. SPENCE attended the meeting of the NABI in New York during the holidays. He also went to the session of the Missionary Council in Savannah in January. During the holidays he produced three of his unpublished Christmas plays. "Christmas Around the World" was given at Duke Memorial Church in connection with their White Gift Service. "The Death of Father Christmas" was given by his class in Religious Drama at the last Duke Community Sing before the holidays. "The Play of the Three Kings" was presented before the Faculty Club and

their guests at the annual Faculty Club Dinner. He made the opening speech at the Durham Community Chest Drive.

PROFESSOR W. F. STINESPRING attended the meetings of the National Association of Biblical Instructors and the Society of Biblical Literature and Exegesis in New York City during the holidays. Dr. Stinespring read before the latter society a paper entitled "The Term *Messianic* in Old Testament Criticism."

PROFESSOR JAMES CANNON, III, spent the Christmas holidays in New York for special work at the Missionary Research Library. He attended the General Missionary Council sessions in Savannah, Ga., Jan. 12-14.

DR. FRANK S. HICKMAN spoke before the Ohio Pastors' Convention at the First Congregational Church in Columbus, Ohio, on February 2nd. His subject was "The Evangelistic Problem in Modern Thinking." He also spoke before the United Methodist Council in session at the Stevens Hotel, Chicago, on February 3rd. The subject on this occasion was "The Gospel as Spiritual Release". The Council is a great national meeting of the Methodist Episcopal Church celebrating the Aldersgate Experience of John Wesley. It is comparable to the meeting of the Missionary Council recently held in Savannah. A number of other distinguished ministers were on these two programs including Doctors Charles Gilkey, Halford Luccock, E. S. Brightman and Harris F. Rall.

DR. H. E. JENSEN delivered the following lectures:
"The Blind and Social Security" at the North Carolina Association for the Blind held in Charlotte, November 3, 1937.
"Personality Defects and Physical Handicaps" at the Women's Auxiliary in Greensboro on November 7, 1937.
"Community Welfare—A Purchasable Commodity" at the Council of Social Agencies held in Raleigh on January 12, 1938.

Dr. Jensen is the author of "The Sociologist and His Training" in *Social Science*, Vol. XII, no. 3, pp. 411-419.

PROFESSOR J. M. ORMOND taught in a standard training school at Portsmouth, Virginia, November 7-12. He attended the Educational Council of the General Board of Christian Education, M. E. C., S., Nashville, Tennessee, December 12-15. He spoke to the College Section on the "Use of Students in Religious Work During Vacations." Dr. Ormond attended the meeting of the Town and Country Committee, Home Missions Council, in New York, January 5-8, and discussed the subject: "Local Church Program for Adults." He attended the Missionary Council in Savannah, Georgia, Jan. 12-14.

DR. GILBERT T. ROWE taught the course, "The Spiritual Genius of Methodism" in the Richmond Training School, November 14-19 and the same course in Washington, D. C., January 16-21.

VIRGINIA CONFERENCE ALUMNI

The Virginia Conference Alumni of the Duke School of Religion have been organized for two years, meeting twice each year. One meeting is held at the session of the Annual Conference, at which time Professor James Cannon, III, has twice brought a message and news from the Duke Campus. The other meeting is held during the Pastors' School conducted each summer on the campus of the Randolph-Macon Woman's College in Lynchburg, Va.

The organization had as its first officers, D. D. Holt, President; H. E. Kolbe, Vice-President; and J. W. Brown, Secretary. For the present year the officers are: A. E. Acey, President, H. H. Smith, Jr., Vice-President; J. W. Brown, Secretary (it being the decision of the group to make this office a permanent one).

The following are members of the Va. Conference Association: (the figure following each name indicates the year of service at the present appointment):

- C. W. Haley (2), Boonsboro Circuit, Lynchburg, RFD 4.
- C. T. Boyd (2), Fluvanna Circuit, Palmyra.
- H. E. Kolbe (2), Tappahannock Circuit, Tappahannock.
- C. A. Turner, Jr. (3), Wesley, 719 Broad St., Martinsville.
- J. W. Brown (1), Byrd Park, 1620 Hanover Ave., Richmond.
- M. C. Wilkerson (1), Powhatan Circuit, Mattoax.
- W. L. Asher (3), Halifax Circuit, Halifax.
- H. H. Johnson (1), Batesville Circuit, Charlottesville, RFD 4.
- H. P. Myers, Jr. (1), Stokesland, Fairview and Bethel, School-field.
- A. E. Acey (2), Boulevard, 2615 Hanover Ave., Richmond.
- D. D. Holt (3), First Church, Charlottesville.
- H. H. Smith, Jr. (2), South View and Providence, 1706 Shaffer St., Lynchburg.
- S. E. Donald (1), St. John's, Newport News.
- W. L. Searce (2), Decatur Street, 1219 Decatur St., Richmond.
- J. B. Breazeale, Student at Yale, New Haven, Conn.

JAMES W. BROWN.

NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

The Small Sects in America. Elmer Talmadge Clark. Nashville: Cokesbury Press, 1937. 311 pp. \$2.00.

An excellent work on a popular subject. Dr. Clark not only presents the historical background and the peculiar doctrines and practices of more than one hundred of the small American sects, but explains the psychological reasons for the existence of the sects.—P. N. G.

Herod: A Biography. Jacob Samuel Minkin. New York: The Macmillan Co., 1936. 277 pp. \$2.50.

A biography with the constructive vividness of a novel. The style is rhetorical rather than historical and there are a number of historical inaccuracies. The writer knows the literature of the field and appends a good bibliography. Valuable for character and setting rather than critical judgment.—E. R.

Personality and the Cultural Pattern. James Stuart Plant. New York: Commonwealth Fund, 1937. x + 432 pp. \$2.50.

New Light on Delinquency and Its Treatment. William Healy and Augusta F. Bronner. New Haven: Yale University Press, 1936. vii + 226 pp. \$2.00.

The Professional Thief. A Professional Thief. Annotated and Interpreted by Edwin H. Sutherland. Chicago: University of Chicago Press, 1937. xi + 257 pp. \$2.50.

Three books that must be read by every student of the development of personality and culture. Plant treats of the way in which the patterns which exists externally in the culture of the social environment become internalized in the structure of the human personality. Healy shows how similar biological traits and environmental conditions may lead to the development of either socially advantageous or socially disastrous character traits, depending on the meaning which the experience has acquired in the life history of the child, while Sutherland discloses through autobiographical materials the way in which anti-social character traits become definitely organized in the professional criminal as a basis for gaining a livelihood.—H. E. J.

The Peril of Modernizing Jesus. Henry J. Cadbury. New York: Macmillan, 1937. vi + 216 pp. \$2.00.

Pointing out that the process of modernizing Jesus began with the Gospels, the author makes a plea for an interpretation of Jesus free from the prepossessions of the passing scene. The first essential to a correct understanding of Jesus is an adequate knowledge of his own time.—K. W. C.

New Chapters in New Testament Study. Edgar J. Goodspeed. New York: Macmillan, 1937. viii + 223 pp. \$2.00.

The Ayer Lectures for 1937 at Colgate-Rochester Divinity School, these chapters treat a variety of New Testament subjects, such as publication in the ancient world, Ephesus as an early Christian literary center, translation, manuscript discoveries, and a refutation of Professor Torrey's hypothesis of aramaic gospels.—K. W. C.

The New Testament. F. A. Spencer, New York: Macmillan, 1937. 719 pp. \$4.50.

This is the latest "modern translation" of the New Testament. Just off the press, it has already received high commendation from able critics. This translation is epoch-making in that it is the first officially approved Catholic English version since the Douay Bible of 1609. It is based, not on the Latin Vulgate, but on the Greek of Westcott and Hort.—K. W. C.

From Buddha to the Christ. Taisei Michihata. Tokyo: The Church Publishing Society. 1937. 239 pp. 3s 6d.

This is a somewhat unusual book, not easily available in the United States but highly recommended by Reverend S. A. Stewart, who has sent several copies to the School of Religion Library. It is the story of the conversion of a Buddhist priest to Christianity, his description of his life and religion as a Buddhist, and the story of his Christian conversion and experience. It is an unusually valuable Christian apologetic.—J. C.

A Theology for Christian Missions. Hugh Vernon White. New York-Chicago: Willett, Clark and Co., 1937. 220 pp. \$2.50.

This book undertakes to present the theological concepts of those who support the "Re-Thinking Missions" attitude and deserves thoughtful attention from those who do and those who do not adhere to that missionary philosophy.—J. C.

Is Christianity Unique? Nicol Macnicol. London: Student Christian Movement Press, 1936. 222 pp. 6 shillings.

The writer of this book centers his discussion around the following proposition:

"On the one side stand those religions and philosophies which view all things as holding within themselves a purpose and significance that may be discovered and realised and that, therefore, we conclude, are maintained by the will, and enshrine the thought, of a living God; on the other are those for which, sooner or later, life is accepted as being no more than a chaos of unreality, a region of night and death."—J. C.

The Kingdom of God in America. H. Richard Niebuhr. Chicago: Willett, Clark and Company, 1937. 215 pp. \$2.00.

According to Professor Niebuhr, the dominant idea in American Christianity is the Kingdom of God, which he says has passed through three phases in the history of America: (1) the Kingdom as the Sovereignty of God; (2) the Kingdom as the reign of Christ; (3) the Kingdom as God's rule on earth. A most stimulating and original study.—H. S. S.

The Oxford Conference: Official Report. J. H. Oldham. Chicago: Willett, Clark and Company, 1938. 290 pp. \$2.00.

This is the one book that is indispensable to those who want to get an inside knowledge of the history-making actions of the churches at Oxford in the summer of 1937.—H. S. S.

Beyond Tragedy. Reinhold Niebuhr. New York: Charles Scribner's Sons, 1937. 306 pp. \$2.00.

Ten essay-sermons concerned with a Christian conception of history, including such subjects as "The Tower of Babel"; "Four Hundred to One"; "The Ultimate Trust"; "Christianity and Tragedy"; "The Kingdom Not of This World"; and "The Fulfilment of Life." No preacher of our time is surpassing Niebuhr in his realistic use of the Bible. These themes illustrate this use superbly.—H. S. S.

Medieval Internationalism: The Contribution of the Medieval Church to International Law and Peace. R. F. Wright. London: Williams and Norgate Ltd., 1930. 240 pp. 7s 6d.

This book, but recently acquired, stresses in compact, readable fashion the part played by the medieval church in legal process, diplomatic procedure, and world peace. Frequent references to, and quotations from, the sources enhance the value of the work.—R. C. P.

Christian Hope for World Society. John T. McNeill, Chicago: Willett, Clark and Co., 1937. 278 pp. \$2.50.

The author places in historical perspective, and in proper relation to the much discussed social achievements of Christianity, the frequently neglected Christian hopes for social betterment. Christian social aspirations from the early fathers to our own day are illustrated from the sources and succinctly interpreted. Selected objectives for Christian social contributions in the future are presented in relation to our past heritage and to present society.—R. C. P.

A History of the Expansion of Christianity: Vol. I: The First Five Centuries. Kenneth Scott Latourette. New York: Harper & Brothers, 1937. 412 pp. \$3.50.

This is the first of a projected series of volumes designated to depict the growth and spread of Christianity. The Christian world movement is considered in terms of causes for expansion, vital processes involved, and environment as affecting and affected by Christianity. The present volume treats Jewish and Gentile backgrounds, Jesus and the primitive ideal, and the interaction of Christianity and world culture to 500 A.D.—R. C. P.

The Pendulum Swings Back. Marvin M. Black. Nashville: Cokesbury Press, 1938. 229 pp. \$2.00.

Here is the latest book which shows the shallowness and the fallacies of scientific materialism. It is dedicated to William McDougall, Professor of Psychology, Duke University, "whose ability to see beyond the purely objective factors in science has furnished the inspiration for the theme developed herein." It has a Foreword by the writer of this notice, commending it to all students of human problems. It is a synoptic view of all the modern sciences, biology, psychology, sociology, and philosophy which deal with man, and it leaves materialistic philosophies of life not one foot to stand upon.—C. A. E.

Social and Cultural Dynamics. Pitirim A. Sorokin. New York: American Book Co., 1937. 3 vols. \$12.00.

In spite of the fact that this work of scholarship is published in three large octavo volumes, no teacher of religion can afford to remain ignorant of its contents, because it contains the most masterly diagnosis of our contemporary civilization yet published in any language. To make this diagnosis, the author surveys with scientific exactness the development of our civilization for the past 2,500 years. He points out that for the last 6 centuries the trend of our civilization has been steadily in the Epicurean or materialistic direction. The author calls this type of civilization a "Sensate" culture, and contrasts it with an Ideational or Spiritual culture. He says "Our culture of the last six centuries has been a Sensate culture; it has reached its height and is now definitely in decay; we are now living in a typically Sensate culture in its post-mature age." Naturally, Professor Sorokin, who holds the chair of Sociology at Harvard, has created a great stir among materialistically inclined social scientists.—C. A. E.

John Wesley in the Evolution of Protestantism. Maximin Piette, Jr., J. B. Howard, New York: Sheed & Ward, 1937. xiviii + 569 pp. \$5.00.

An excellent and eagerly awaited translation of Dr. Piette's work which appeared in French in 1925. With a wealth of detail procured through long and diligent investigation the author sets forth the life and work of John Wesley with appreciation and admiration, even with reverence. It is significant that a Roman Catholic priest can write so freely and sympathetically of the place of Methodism in the universal church with the approval of the responsible ecclesiastical authorities.—G. T. R.

The Christian Faith: A Sketch of a Constructive Theology. Alfred E. Garvie. London: Duckworth (New York: Scribner's), 1936. 234 pp. \$2.25.

A brief outline of Christian Theology by a distinguished English theologian whose long pilgrimage in religious experience and thought gradually led him away from the Calvinism in which he was reared to a recognition of God's saving purpose for all people and a real human freedom which makes each person responsible for his attitudes and conduct. Dr. Garvie holds that Christianity is able to save this world and refuses to give up the hope for a Christian civilization in the face of the turmoil of the present time.—G. T. R.

The Prophets and the Rise of Judaism. Adolphe Lods. New York: E. P. Dutton & Co., 1937. xxiv + 378 pp. \$5.00.

This is translated from the French, being a continuation of Lods' great work entitled *Israel from its Beginnings to the Middle of the Eighth Century*. Lods' work is both fascinating and scholarly. Every student of the Bible must know both volumes.—W. F. S.

I, Yahweh. Robert Munson Grey. Chicago: Willett, Clark & Co., 1937. 352 pp. \$2.50.

A clever and amusing satire on religion as the handmaiden of the *Zeitgeist*. Yahweh is always agreeable to the prevailing modes of the day, from olden times to the present. Particularly devastating is the picture of Yahweh as the tool of Hitler in present-day Germany.—W. F. S.

The Local Church—Its Purpose and Program. Albert W. Beaven. New York: Abingdon Press, 1937. 249 pp. \$1.25.

This is a very practical discussion in two parts of the purpose and program of the local church. Dr. Beaven writes out of years of practical experience as well as from his experience as a teacher of young ministers. All ministers in charge of churches will find this book helpful.—J. M. O.

The Business Administration of a Church. Robert Cashman. Chicago: Willett, Clark & Co., 1937. 163 pp. \$1.50.

Dr. Cashman is business manager of the Chicago Theological Seminary and speaks out of a wide observation of the administrative function of the church. Although highly appreciative of the preaching function of the minister, he exalts in this book the valuable work of the minister as administrator.—J. M. O.

Christ and the Countryside. Malcolm Dana. Nashville: Cokesbury Press, 1937. 128 pp. \$1.00.

In this book Dr. Dana seeks to set forth Jesus' interest in rural life and people. The inference is that Jesus appreciated the open country and drew many of his illustrations from country life. He also felt that rural people were in great need of material and spiritual guidance.—J. M. O.

Highland Heritage. Edwin E. White. New York: Friendship Press, 1937. 193 pp. 60c.

One who is interested in rural situations in the highlands will be glad to see this new book by Dr. White. He shows familiarity with mountain life and has written an informing and stimulating book.—J. M. O.

THE DUKE SCHOOL OF RELIGION FACULTY

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This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend J. G. Phillips, of the School of Religion Alumni Association; and Mr. Julian Lindsay, representing the students of the School of Religion.

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NOTIFY CHANGES OF ADDRESS

The *Bulletin* is sent without charge to those who desire it. The only requirement is that you keep us advised of changes in your address. In the Methodist itinerancy addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

The permanent mailing list has now been made up, and is supposed to include all alumni of the School of Religion of Duke University and alumni of Trinity College who are in the ministry. A number of other names are included, and the management will be glad to send the *Bulletin* to any interested person who will send in his address.

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MODERN NEW TESTAMENT TRANSLATIONS

I

One of the well-known modern translators of the New Testament has for many years conducted an undergraduate course in Introduction to the New Testament. A few years ago one of his students explained to the professor his preparation in the course by declaring that he had read the several New Testament books "in your translation, and in the Bible, too." The average Christian unquestioningly reads from the King James Version of 1611, and many from the Revised Versions of 1881 and 1901. But he does not normally think of more recent modern versions as "the Bible." Where do these versions come from, and what right have they to be called "the Bible"?

It is to many a surprising observation that throughout the history of English-speaking people, there have been one hundred fifty different English translations of the Bible, in whole or in part. A hundred times the New Testament alone has been rendered into English, fifty of these in America. Since the twentieth century opened, there have appeared over thirty re-translations of the New Testament, most of them in this country. Every one of these differs from every other, yet everyone is "the Bible."

II

Three observations, easily recalled but commonly overlooked, will serve to clarify the confusion regarding the many different English New Testaments. The first observation is that the Christian's New Testament is much older than the English language. The New Testament had an independent existence, in one form or another, for almost a millennium and a half before the English language ever was formulated. The New Testament was already venerable when the English language was born. It is obvious that no English translation of the New Testament can be the

original, but at best is a secondary form derived from some original.

A second observation is that the English translation of the New Testament is but one of many modern language translations. From the very first the New Testament was translated into the languages of Christian converts throughout the Graeco-Roman world. Missionary expansion is responsible for more than one thousand modern language versions of the New Testament. Moreover, of these modern versions the English New Testament was not the first. "It grieved me," Coverdale wrote in 1535, "that other nations should be more plenteously provided for with the Scripture in their mother tongue than we."

The third observation is that all language translations of the New Testament must be based ultimately on an original Greek text. This Greek text must be secured solely from the extant manuscripts. Almost five thousand such manuscripts in Greek are today available, dating from the third century on. In American libraries, private and institutional, including Duke University library, are found over two hundred fifty Greek manuscripts, the oldest being a third-century copy of Paul's letters (University of Michigan) and a fourth-century copy of the Gospels (Freer Gallery, Washington, D. C.). No one of these manuscripts is an exact copy of the original; no two of them completely agree. But from the study of their agreements and differences, able scholars have been able to reconstruct "critical texts" closely approximating the original form as composed by Paul, Mark, and the other writers.

III

With these observations in mind, we are in a better position to evaluate the modern translations about which questions have been raised. From the translations of Wyclif in 1382 and Tynedale in 1525 down to the latest English version, scholarship has constantly sought to keep the English version abreast of the linguistic times. Each successive version has been for the moment a "modern translation," and each form has in time become antiquated not only in linguistic style but in linguistic knowledge. We shall not here attempt to survey the scholarly labors, and the steps of progress made through the intervening centuries. We shall instead present the points of contrast between "Before" and "After," to show the *raison d'être* of our modern translations of the New Testament.

The first point of contrast concerns the manuscript materials from which the translators worked. As late as the time of King James (1603-1625), translators depended almost exclusively upon late mediaeval manuscript copies. The oldest copies were written between the tenth and the fifteenth centuries, and these have since been discredited as corrupt and untrustworthy. Yet they were the best at hand for Tyndale, Coverdale, and the King James revisers. Today the translator has at his side, as the result of a sensational sequence of discoveries, such venerable copies as Codex Alexandrinus and Codex Ephrem Syrus of the fifth century, Codex Vaticanus and Codex Sinaiticus of the fourth century, as well as extensive copies on papyrus coming from the third century and discovered in the last seven years. This one contrast alone is enough to demand that the New Testament be re-translated into English in our time.

But another contrast concerns the method by which the work is done. The pioneer translators of the sixteenth century hewed out a rough product. Their work was all based on the first printed Greek text prepared by Erasmus in 1516. Without trustworthy manuscripts and with no scientific method whatever, the Erasmus edition was conceived, prepared and printed within less than one year, with the result that innumerable errors in procedure, in text, and in printing marred this epoch-making venture. Erasmus himself confessed that it "was done headlong rather than edited." For more than three centuries this was the "Received Text" that ruled the day. But in 1881 the Reverend F. J. A. Hort and Bishop Westcott published in England a new Greek text, culminating generations of advance. For the past fifty years our English translations have been drawn instead from this superior text critically devised through almost thirty years of the most painstaking labor and the most exacting scientific method. The best critical text we now have is admittedly not exact to the original autographs, but on the ground of method alone is so far superior that it has demanded the modern rendering into English.

The third contrast is concerned with knowledge of the Greek language. Few people in this learned age realize that there was no Professor of Greek in English universities until William Grocyn was appointed at Oxford in 1491. The study of Greek *in relation to the English language* was in its infancy when the first translators of the New Testament undertook their task. But today library shelves are laden with the finest tools for the workman, with the ablest products of linguistic study. Lexicons, grammars, concordances, commentaries, special word studies, and

critical editions of contemporary Greek writings afford a storehouse of accumulated learning.

The most vital contribution of all was made by a German pastor, the late Adolph Deissmann. Until a generation ago students of the Greek New Testament were puzzled over its peculiar vocabulary and syntax. The New Testament books were written in a Greek unlike that of Homer, or of Xenophon, or of any classical writer. It was commonly explained that God had utilized a special linguistic form in which to express a special revelation. Lexicography and grammar could not elucidate the "language of the Holy Ghost," known as "Biblical Greek." But about fifty years ago, accumulated sand heaps and cemeteries of Egypt began to yield up the records of life in early Christian times. Literally thousands of papyrus fragments revealed private correspondence, business documents, government reports, all in the colloquial language of the day. And that language was the language of the New Testament! Not the "Holy Ghost" but plain men in market place and home all round the Mediterranean talked and wrote like that. This was the revolutionary discovery made by Deissmann through the reading of these Egyptian papyri. Such advances in the knowledge of the Greek language have alone required the modern translations of the New Testament.

But new learning has grown apace not only in the language but in the life of the early Christians. Their customs and crops, homes and habiliments, and a multitude of fine detail have been subjected to the persistent scrutiny of modern scholarship. For example, it is now known that a *luchnos* was a lamp and not a candle, since candles were not made so early. We know that *sporimos* could not have been a cornfield through which the disciples walked on the Sabbath, but a wheatfield. Again, it was not a bed but a sleeping mat such as was used by the Macedonian soldiers in Alexander's invasion of the East, to which Jesus referred when he said, "Pick up your *krabbaton*, and walk." A thousand and one such details of information have demanded our modern translations of the New Testament.

Another contrast is noted in the style of English employed. As late as the King James Version we find such spellings as "moneth," "fornace," "charet," "murther," "oyle," "creeple," "Moyeses." The sixteenth-century idiom allowed such expressions as, "Let not us rent it" (Jn. 19:24); "I am verily a man which am a Jew" (Acts 22:3); "and wert graffed contrary to nature into a good olive tree" (Rom. 11:24). The modern speech versions render the Greek simply into our contemporary idiom,

"Let us not tear it"; "I am a Jew"; "and unnaturally grafted upon a cultivated olive." Furthermore, the early translators buried the literary personalities of our New Testament authors all under the sonorous style of sixteenth-century England. The early English versions were made on the assumption that Paul and Mark, "Matthew" and "John" talked and wrote alike. On the contrary, each author had his peculiar style that lends distinction to each letter and book. This the modern translator consciously acknowledges, and to each writer he strives to do justice in accuracy, clarity, and stylistic distinction. Thus, the evolution and refinement of the English language has urgently demanded the modern translations. When all the above contrasts are compounded, the result shows conclusively the need out of which the English New Testament assumed its modern dress.

IV

The first of our modern speech New Testaments appeared at the turn of the century, and was appropriately called the *Twentieth Century New Testament*. It was in 1890 that Mrs. Mary Higgs, a graduate of Girton College, wife of a Congregational minister, mother of four children, went on a visit to the English Lakes district. There a farmer put to her the question, "Why is not the Bible written so we can understand it?" When she had told him something of how the Bible has been transmitted to us, he persisted, "Then why does not someone translate it into English again?" At home some time later, Mrs. Higgs was reading the New Testament to her youngest son, who suddenly displayed fear at the mention of the "Holy Ghost." After her explanation the child suggested, "Mother, wouldn't it be better if the men that made the Bible said 'Holy Spirit'?" These episodes impelled Mrs. Higgs to write to W. T. Stead, editor of the *Review of Reviews*, suggesting the need for a new translation.

It was a strange coincidence that the very next year Mr. Stead received another letter with the same suggestion. This time it was from a railroad engineer, Ernest Malan, who told a similar story about reading to his children. Mr. Stead introduced the two correspondents to each other, and the spark was ignited. They enlisted the services of thirteen others, and proceeded between them to translate the whole New Testament from the Westcott and Hort Greek text. One minister sold his horse to raise necessary funds. Another translator found his eyesight failing, and resorted to colored ink in order to continue the work. Only recently, the aged Mrs. Higgs deposited in the John Rylands

Library in Manchester a box of private papers which have revealed the hitherto secret details about this translation. Published by Revell, it appeared between 1898 and 1901. This first and most romantic of our modern speech New Testaments has had a wide circulation both in England and America.

Although he was not one of the translators of the *Twentieth Century New Testament*, Richard Francis Weymouth had allowed them the use of his own translation in manuscript. A Baptist layman of England, he was headmaster of the Mill Hill School, and had independently completed a new translation of the entire New Testament. As a base, he used his own *Resultant Greek Text* which he formed synthetically from a comparison of several current critical texts. Dr. Weymouth died without publishing his translation, but graduates of the Mill Hill School saved this excellent translation from oblivion by issuing a posthumous edition, from London in 1903. Today large numbers on both sides of the Atlantic have found through usage the excellence of Weymouth's *New Testament in Modern Speech*.

A Scotch Presbyterian gave us our next important modern speech translation. He was stimulated to the work by the publication of a new critical Greek text, the work of the German Hermann von Soden. For fifteen years von Soden had kept the critics in tension awaiting the appearance of a Greek text that was expected to supplant the 1881 edition of Westcott and Hort. Money and labor were lavishly expended on the project, which was finally brought to completion in 1913. As soon as the text appeared, James Moffatt, a Professor of Greek in Mansfield College, Oxford, adopted it as the base for his *New Testament—A New Translation*, published in Oxford the same year. It is natural to find it somewhat colored by the British idiom. Unfortunately, Moffatt's ability was not matched by that of von Soden, whose text did not fulfill its expectation. Its appearance was quickly followed, first by von Soden's accidental death, and then by a growing distrust of the work that had been done. Professor Moffatt's own great ability, despite the unhappy choice of Greek base, has made his translation perhaps the most widely sold of all modern speech versions. A revised edition in 1936 brought it to its definitive form.

The first American modern speech New Testament of note came from a Baptist in the Middle West. In the newly established University of Chicago in 1892, the moving spirit was Thomas Wakefield Goodspeed, assistant to President Harper. His son, Edgar, was one of the first theological students to enrol

there. The brilliant career of Edgar J. Goodspeed was climaxed when in 1923 he published at Chicago *The New Testament—An American Translation*. Only one English translation has been derived from the von Soden Greek text—the Moffatt translation of 1913. Goodspeed retained the Westcott and Hort base. The style is cast in the typical American idiom, but with the special effort to preserve the distinctive style of each writer. Like the Moffatt New Testament, the Goodspeed New Testament has sold in large numbers, both by itself and with the modern speech Old Testament edited by a Chicago colleague, the late J. M. P. Smith.

The latest modern speech New Testament appeared only last October. It was made by a Catholic, the Very Reverend Francis Aloysius Spencer, who translated the Four Gospels forty years ago. For fifteen years he continued in the translation of the New Testament, until at his death in 1913 he left behind the completed work in manuscript. Over twenty years later the Catholic Bishops of the United States meeting at Washington decided that a new English translation should be prepared for American Catholics. Subsequently, Father Spencer's work was edited, submitted to Rome for approval, and was published last year. Bearing the imprimatur of Patrick Cardinal Hayes, Archbishop of New York, this new English version is the first significant authorized Catholic translation since the Rheims New Testament of 1582. Unlike the Rheims New Testament which was translated from a translation (the Latin Vulgate), the new version was made from the modern critical Greek text. It has already received high praise from both Catholic and Protestant reviewers.

v

If it be asked whether the procession of modern translations of the New Testament is at an end, the answer is clearly a negative. In October of 1936, announcement was made at the National Catechetical Congress that, in view of the fact that only one Catholic revision had been made since the Douay Bible of 1609, twenty Catholic scholars would be chosen to prepare a new version. Protestants also are developing a new revision. When the copyright on the American Standard Version expired April 3, 1929, it passed from Thomas Nelson and Sons to the International Council of Religious Education until 1957. The Council immediately initiated plans for revision. Under the chairmanship of Luther A. Weigle, Dean of the Yale Divinity School,

a committee of thirteen was appointed in February 1930. The schedule of work called for completion by 1941. But lack of funds caused a five-year cessation between 1932 and 1937, and only recently has the committee resumed its meetings. This coming summer they will convene at the Island summer home of one of the translators, on Plum Lake in upper Wisconsin. Perhaps 1950 will present the "New American Revised Version."

How many unpublished imminent modern speech translations are at this moment being privately planned or quietly worked out, it is impossible to say. There may be a "breathing spell" while the newest manuscript discoveries are being assimilated. Possibly in the present generation we shall have a successor to the Westcott and Hort Greek base. When it does come, we shall have our quota of new translations. This is as it should be. No English translation can be permanent, even if the Greek base were fixed. Every successive revision or translation of the New Testament is a new expression of the conviction that its enduring content is worthy of a suitable form for each new generation, though at the immeasurable cost of a persistent task, ever to remain unfinished.

KENNETH W. CLARK.

STAFF AND CURRICULUM DEVELOPMENTS

Important plans have been made for certain lines of work in the curriculum of the School of Religion next year, and there are some changes in the faculty. Professor Branscomb will return to the University next year and will give two-thirds of his teaching time to the School of Religion. Professor Rowe will spend the fall semester at Drew University in exchange with Professor J. F. Benton who will take over his courses in the School of Religion during the fall semester. Professor H. Shelton Smith will be on leave the fall semester in order to complete a book which he has in preparation. Professor Homer H. Dubs, who has been acting professor of Philosophy in Duke University this year and has taught one of the courses in History of Religion and Missions, will join the faculty of the School of Religion. In addition to courses in Philosophy, he will give a course on the Philosophy of Religion and also one in the department of History of Religion. Mr. Albert Outler, who receives his Doctor's Degree from Yale this spring, comes to the University as an instructor in English Bible. He will also give during the fall semester a course in the

History of Theology. Professor Hornell Hart, professor of Christian Ethics at Hartford Seminary, comes to Duke next fall as professor of Anthropology in the department of Sociology. He will be professor of Social Ethics in the School of Religion.

Other changes, affecting several departments, and especially the required courses, have been made by recent action of the faculty. The greatest changes will be in the department of Homiletics. In response to a growing sense of the importance of homiletic training for the ministry, this department will be enlarged. One whole year's work, six semester hours, in that department will be required of all students. These required courses will be given by Professor Frank S. Hickman who is to give most of his time to this and to his work as University Preacher. In addition, Professor Myers will offer a course on Biblical Materials for Preaching and one on History of Preaching. The department of Public Speaking will provide training in the practice of speech for students in the School of Religion. During the second semester Professor Rowe will assist in arranging for practice in preaching in churches near Durham. This set-up will provide the students with ample instruction in the theory and practice of preaching. Examples of the homiletic work of some of the ablest preachers in America will be available as heretofore in the guest preachers who come to the University Chapel.

In Old Testament the required course will be given jointly by Dean Russell and Dr. Stinespring. Dr. Garber and Dr. Petry share the required course in Church History, as during the present year. The requirement in Psychology of Religion will be temporarily suspended at the request of Professor Hickman so long as he offers a six-hour required course in Homiletics. In the field of Christian Doctrine one-half of the requirement will be given by Dr. Rowe and for the second course a choice may be made between a group of courses in Christian Doctrine, Christian Ethics, and the Philosophy of Religion, given respectively by Professors Rowe, Smith, and Dubs.

Professor Branscomb will resume the required course in New Testament. A course in Psychiatry, offered by Dr. R. S. Crispell, of the Duke Medical School will be available to School of Religion students. The work in Practical Theology has been separated from Homiletics, and in this department choice will be made of two courses, totalling six semester hours, from a list of courses offered by Professors Ormond, Cannon and Dubs, and Professor Hart. The required course in Missions, together with its three-hour requirement, has been transferred to the department of

Practical Theology, and Professors Cannon and Dubs will give a joint course to fill this need.

A department of the Philosophy of Religion has been set up including courses offered by Professors Smith and Dubs of the School of Religion faculty, and Professors Morgan and Widgery of the University department of Philosophy. While there is no specific requirement in this department as such, courses offered by Professors Smith and Dubs may be chosen to fulfill part of the requirement in Christian Doctrine.

In addition to the existing courses in Sociology, Professor Hornell Hart offers a number of new courses as professor of Social Ethics in the School of Religion. One of these is listed as fulfilling part of the requirement in Practical Theology. Professor Hickman becomes Professor of Preaching and the Psychology of Religion, and Professor Smith becomes Professor of Religious Education and Christian Ethics. Mr. Merrimon Cunningham will aid Mr. Barnes in the course in Church Music.

The requirement of one course in the History of Religion remains, to be taught by Professor Cannon. The required course in Missions is listed as a course in Practical Theology, and is one of the three courses that can be taken to complete the six-hour requirement in that field. During the present year the University has considerably expanded its offerings dealing with the civilizations of the Middle and Far East. Professor Paul Clyde offers several courses in the department of History, Professor Paul Linebarger gives work in Political Science, and Professors Dubs and Widgery have courses in Philosophy, all bearing on the Middle and Far East and available to School of Religion students who have need of them.

These adjustments in required work have been carefully studied by the faculty, and have been made without any increase in the total number of required hours. They have been made possible chiefly by the voluntary action of Professors Cannon and Rowe in sharing part of their requirements with others, and by Professor Hickman's desire to suspend the requirement in Psychology of Religion so long as he gives the extended course in Homiletics.

While Greek and Hebrew are not required for graduation, the faculty has shown its interest in encouraging these studies by appointing a committee to present to incoming students facts of interest in relation to language study.

During the year 1936-37 the faculty gave much attention to the subject of the B.D. thesis, and finally took action which may

be summarized as follows: "There is general agreement . . . that the present thesis work occupies a place in the curriculum out of proportion to that intended by the faculty in establishing it, ... It should be strictly limited in scope and bulk so as to accomplish the purpose intended for it." It was therefore decided that "B.D. theses shall be between 100 and 125 pages in length, inclusive of introduction, conclusion, appendices and bibliography, except in unusual cases clearly recognized as such by the Thesis committee in approving thesis subjects. The student, the director, and the Thesis committee shall be responsible for the selection and approval of such subjects as can be treated satisfactorily within these limits. An instructor may undertake to direct as many as six theses, but no instructor shall be under obligation to direct more than four."

Under this plan the thesis work of the present year has proceeded with much more general satisfaction to all concerned. Many theses were completed in early April, and the majority considerably before the time limit of May 15. In considering the thesis matter the faculty approved in principle the idea of a comprehensive examination, but after long study has indefinitely postponed this matter.

These changes will round out the curriculum and staff of the Duke School of Religion so that it will be on a par with the leading theological schools of this country. During the present year a list of accredited theological schools is being prepared by the American Association of Theological Schools. Our school has, along with many other similar institutions in this country, made application for accrediting and has been inspected recently by a representative of the Association. The first list of accredited schools will be published soon after the meeting of the Association in Toronto next summer.

At the beginning of the current year the Social Room was redecorated and furnished so that it has become an active and important social center for the students this year. During the first semester it was necessary to use the kitchen for a typing room, but during the second semester, Room 06 was redecorated and fitted up with tables and chairs for typing. This will make it possible to use the kitchen next year for its original purpose. An electric range and other necessary equipment have been ordered. These arrangements made it possible for the students to enjoy opportunities for social life and recreation which were not possible before. It also relieves the pressure upon the reading room and the carrels. The Social Room has also been used for

socials, forums, conferences and other informal gatherings. These changes have made a notable improvement in the social and religious spirit of the School.

During the year the School of Religion Assembly has been held on two days each week: Mondays and Thursdays. The arrangement of the programs has been in the hands of the student committee. During the first semester the programs were planned to fit in with the Aldersgate Celebration.

Another innovation has been the weekly tea conferences which have been held in the office of the Dean, usually on Thursday afternoons at 4:00 o'clock, for informal discussions of the spiritual life of the School.

ELBERT RUSSELL.

ANNUAL ALUMNI BANQUET

The annual banquet of the School of Religion Alumni will take place on Thursday evening, June 9. This is during the Pastors' School, which is to be held this year on the West Campus. Leon Russell, B.D. '30, of the Hayes-Barton Church, Raleigh, is to give the alumni address.

A special effort will be made to increase the attendance at the banquet. This is the only meeting held by our alumni association during the year. It deserves more attention from our graduates and should have a larger attendance.

On Monday of Pastors' School, immediately after the evening meal, there will be a meeting of the Council of the Association, together with the banquet-attendance committee. At this time the Council will name the nominating committee which will make recommendations to the banquet meeting concerning the officers of the Alumni Association for the next year. Suggestions will be welcomed respecting the personnel of the nominating committee.

The following suggestions are made for the attention of those attending the annual meeting:

1. What can we do as ministers to assist Duke University in attaining the goals of the Centennial program?
2. What contribution can the alumni make to show a real interest in the present student life of the School of Religion?
3. Should the Association elect a continuing committee to work with the officers of the Alumni Association in seeking to establish a lectureship foundation at the University? This would help

to give continuity to the effort, and it is possible that a member or two from outside our alumni classification might give valuable service.

J. G. PHILLIPS, *President.*

THE SCHOOL OF RELIGION BANQUET

The climax to much busy preparation was the first School of Religion banquet, which was held at the Washington Duke Hotel on Friday evening, April 22. There were some one hundred in attendance, consisting of students, their dates, and members of the faculty.

In the past there has been no attempt to have a banquet for the School of Religion. But through the efforts of a group of students interested in furthering the feeling of unity and friendship in the student body the idea of a banquet became a reality. There is a decided need for the opportunities which such occasions furnish to the students to know each other better, because at the present time there is very little possibility of intimate contacts. This is true because the students do not room in the dormitories. It is particularly encouraging to note that the students themselves are beginning to sense the need for a better balanced routine of life while in the seminary.

The toastmaster for the evening was Mr. Claude Evans who was introduced to the guests by the outgoing Student Body president, Mr. Floyd Patterson. Mr. Patterson introduced the incoming officers for the Student Body and for the Duke Foundation workers before he turned the program over to the toastmaster. After a few jokes by the toastmaster the guests enjoyed the evening meal. Immediately following the dinner the group joined in the singing of several songs, the last of which was dedicated to Dean and Mrs. Russell, who were departing soon afterwards for a Church unification conference in Holland. Dean Russell responded with a few remarks concerning the proposed conference.

One of the highlights of the evening was the humor displayed by Professor Cannon as he reviewed some of the events of the school year 1937-38. Professor Cannon availed himself of the opportunity to even the count with the toastmaster who had held the advantage in verbal combat until that point. The group was entertained next by two vocal selections by Miss Catherine Allen. The toastmaster then introduced the speaker for the evening, Dr.

John W. Rustin, pastor of Mount Vernon Place Church, Washington, D. C. Dr. Rustin was introduced as "Southern Methodism's Representative Preacher." He addressed the guests on the subject, "What is Religion?" Dr. Rustin's address was followed by the singing of "Dear Old Duke," after which Dean Russell pronounced the benediction.

The comments of the students following the banquet were very favorable, so favorable in fact that there seems to be good reason to let this first banquet be the precedent to annual banquets in the future for the School of Religion.

JULIAN A. LINDSAY.

SCHOOL OF RELIGION STATISTICS

Enrollment, 1937-38

Men	104
Women	1
Total.....	<u>105</u>

Denominations Represented

Methodist Episcopal Church, South.....	93
Baptist	3
Congregational-Christian	3
Methodist Protestant	3
Presbyterian	2
Methodist Episcopal	1

States Represented

North Carolina	50
Virginia	12
Texas	11
South Carolina	6
Arkansas	4
Alabama	3
Florida	3
Tennessee	3
West Virginia	3
California	2
Maryland	2
Mississippi	2

Georgia	1
Kentucky	1
Korea	1
Pennsylvania	1

Colleges and Universities Represented

Duke University	19
Wofford College	10
High Point College.....	7
Southern Methodist University.....	7
Emory and Henry College.....	5
Birmingham-Southern College	4
Elon College	4
Lenoir-Rhyne College	4
Catawba College	3
Davidson College	3
Morris-Harvey College	3
Randolph-Macon College	3
Wake Forest College.....	3
Berea College	2
Hendrix College	2
University of Mississippi.....	2
University of North Carolina.....	2
American University	1
Centre College	1
Emory University	1
Gordon College	1
Greensboro College	1
Hampden-Sydney College	1
Henderson State College.....	1
Lambuth College	1
Louisiana State University.....	1
McMurry College	1
Newberry College	1
Redlands College	1
Scarritt College	1
Shepherd State Teachers College.....	1
Southeast Missouri State Teachers College.....	1
Southwestern University	1
St. John's College.....	1
St. Paul's University.....	1
Tennessee Polytechnic Institute.....	1
University of South Carolina.....	1
University of Texas.....	1
Virginia Polytechnic Institute.....	1

DEAN RUSSELL ABROAD

Last summer the Church Conferences at Oxford and Edinburgh recommended to the constituent churches the establishment of a permanent World Council of Churches. This recommendation has been approved and delegates have been chosen to meet in Utrecht, Holland, May 9-13, 1938, to set up the proposed Council.

Dean Elbert Russell was elected as the representative of a group of smaller American churches. He and Mrs. Russell sailed on the Holland-American ship "Statendam," April 26th.

After the Conferences they hope to attend London Yearly Meeting of Friends, which begins May 17th, and then to spend June, July and August in London, where Dean Russell hopes to work on a history of the Society of Friends. He plans to attend the meeting of the Edinburgh Continuation Committee at Clarens, Switzerland, September 7th. The proposed World Council of Churches is one result of the Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order, held during the summer of 1937. At those conferences a preliminary sketch of a World Council of Churches was approved. The conference to be held at Utrecht will be for the purpose of drawing up a constitution for the proposed World Council to be submitted to the churches and of making provision for the maintenance of the work of the Faith and Order and Life and Work movements during the period until the proposed general assembly of the World Council shall be convened. The membership of the Utrecht Conference will be limited to sixty official delegates, of which twelve will represent the religious bodies of the United States and Canada, nine from Great Britain, eighteen from the continent of Europe, nine from the Orthodox churches, six from the younger Churches of the mission fields and six representing South Africa, Australia and areas not otherwise represented.

Dean Russell is well qualified for leadership in the proposed World Council of Churches. He was a member of the Universal Christian Conference on Life and Work at Stockholm, Sweden, in 1925. During 1924-25 he was lecturer for the American Friends Service Committee in Germany and Austria. In 1927-28 he was a member of the Special Commission of the Fellowship of Reconciliation and the American Friends Service Committee to Central America. Dean Russell played an important part in the Conference on Life and Work at Oxford in June, 1937, and at the Conference on Faith and Order at Edinburgh in July, 1937.

PASTORS' SCHOOL AND RURAL CHURCH INSTITUTE

Date: June 6-11

Place: West Campus, Duke University, Durham, N. C.

Teachers and Speakers:

Alexander, W. M.
Collins, Trela
Dawber, M. A.
Haines, H. N.
Hart, Hornell
Hinnant, R. N.
Holman, Charles T.
Homrighausen, E. G.
McLaughlin, H. W.
McPherson, N. C.
Mims, Edwin
Morrison, Charles Clayton
Myers, H. P.
Overton, Mrs. Grace Sloan
Peele, W. W.
Purcell, Clare
Raper, Arthur
Simpson, J. Fisher
Vogt, Paul L.
Walthall, D. B.

Expense: A registration fee of \$1.00 and board.

Note: The Boards of the North Carolina Pastors' School and Rural Church Institutes have decided to conduct a five-day session this year. The 1938 institutes will officially begin Monday evening, June 6, at 8:00 p. m. with an address in Page Auditorium. The daily schedule will start at 8.00 a. m. Tuesday morning, June 7, and will continue until noon Saturday, June 11. It is hoped that this shortened session will result in a larger attendance and more comfortable entertainment on the campus.

J. M. ORMOND, *Dean*,
N. C. Pastors' School and
Rural Church Institute.

LECTURES BY NOTED RABBI

Dr. W. H. Fineshriber, Rabbi of the Reform Congregation Keneseth Israel, Philadelphia, delivered three lectures to the School of Religion on April 26. The first lecture was on the sub-

ject: "A Comparative Study of Rituals of the Church and Synagogue." His second lecture was on "Post-Biblical Jewish Literature." The subject of the third lecture was: "A United Front of Jew and Christian." Dr. Fineshriber came to Duke as a representative of the Jewish Chautauqua Society. This society also furnished the services earlier in the year, of Professor Abraham Cronbach, of the Hebrew Union College, who delivered two lectures before the School of Religion.

MISSIONARY INSTITUTE

Speakers in the annual Missionary Institute on March 28 were Dr. H. P. Myers, of Nashville, Tennessee, Dr. Charles P. M. Sheffey, of Lynchburg, Virginia, and Reverend W. G. Thonger, of Brussels, Belgium. The Institute was under the direction of Mr. J. Clair Jarvis, Chairman of the Missionary Committee of the School of Religion Association.

DUBS LECTURES ON CHINESE PHILOSOPHY

Dr. Homer H. Dubs came to Duke University in September as acting professor of Philosophy. He has been assisting in the department of History of Religion this year and has been continued as acting professor of Philosophy for next year with an appointment also to the School of Religion faculty.

Beginning February 11, Dr. Dubs delivered a series of lectures on the subject, "The Influence of Philosophy in China." The lecture topics were: "Oriental Philosophy and the Nature of Chinese Thought," "The Great Teacher of China and his Disciples," "A Philosophy of Universal Love," "Retreat from the World and its Philosophy," "The Thought of China Today."

Dr. Dubs is director of translation of Chinese dynastic histories for the American Council of Learned Societies.

JUNALUSKA SCHOOL OF RELIGION

The Junaluska School of Religion, conducted under the approval of the School of Religion faculty, has in recent years been combined with the Junaluska Summer School. Dr. Paul N. Garber is director of the combined schools. The 1938 session will run from June 10-July 22 at Lake Junaluska, North Carolina.

Headquarters of the School are at the Mission Inn. Five courses have been approved by the School of Religion faculty for credit towards the B.D. degree. Two courses in New Testament will be given by Dr. K. W. Clark, one in Church History by Dr. Paul N. Garber, one in Rural Church by Professor J. M. Ormond, all of the School of Religion faculty. A course in Missions will be given by Dr. E. T. Clark of the Southern Methodist Board of Missions.

DR. PEELE ELECTED BISHOP

Dr. William Walter Peele was elected a bishop of the Methodist Episcopal Church, South, at the recent General Conference of that body in Birmingham, Alabama. He was assigned to preside over the Virginia, Baltimore, and Western Virginia Conferences.

Bishop Peele is the first alumnus of Trinity College and Duke University to be elected to the episcopacy in the M. E. Church, South. Dr. John C. Kilgo was elected while president of Trinity College. Bishop Peele was a member of the Trinity College class of 1903. He was headmaster of the Trinity Park school from 1911 to 1915, and Professor of Biblical Literature in Trinity College from 1915 to 1918. From 1924 to 1928 he was pastor of Trinity Church, Durham. He was elected to alumni membership by the Duke Chapter of Phi Beta Kappa in 1921. In 1928 Duke University conferred upon him the honorary degree of doctor of divinity. He was elected a member of the Board of Trustees of the University in 1921, and is chairman of the trustees' committee for the School of Religion. Bishop Peele has been a good friend of the School of Religion and a personal friend of long standing of many members of its faculty.

DUKE DELEGATES TO GENERAL CONFERENCE

The 1938 General Conference of the Methodist Episcopal Church, South, included six Duke University officers and professors as delegates; President W. P. Few, Dr. R. L. Flowers, Dr. W. K. Greene, Dr. Paul N. Garber, Dr. Gilbert T. Rowe and Professor J. M. Ormond. Three of the alumni of the School of Religion were also members of the General Conference: W. L. Clegg (North Carolina); C. V. Morris (Cuba); J. L. Rowland (North Arkansas).

Dr. Few is president of the Board of Lay Activities. Dr. Flowers a member of the Judicial Council, and Professor Ormond a member of the Rural Church Commission of the Board of Missions. Dr. Greene was chairman of the General Conference Committee on Lay Activities and Dr. Rowe was chairman of the Committee on Revisals. Dr. Few was elected a member of the Commission on the Junaluska Assembly and of the Federal Council of Churches. Professor Ormond was elected a member of the General Board of Missions.

On Tuesday evening, May 3, a Duke banquet was held at the Tutwiler Hotel in Birmingham. Several hundred alumni attended. T. Herbert Minga, who was awarded the degree of Bachelor of Divinity in 1931, was the toastmaster. The main address was given by President W. P. Few.

STUDENT ELECTIONS

At a recent meeting of the School of Religion student body the officers for the school year 1938-39 were elected. Julian Lindsay was elected to the office of president, Bob Martin was elected to the office of vice-president, James Overton was elected secretary, and Clair Jarvis was elected treasurer. These men were installed at the School of Religion banquet on April 22.

The Duke Foundation men elected Elgar Soper as the president of that group for the year 1938-39. Mike Garrison was elected to the office of vice-chairman. Talmage Mallory was elected as program chairman and Walter McLeod was elected as vice-chairman of this committee. The treasurer of this group is elected from the incoming class in the fall of each year, hence the office of treasurer will not be filled until September.

The Executive Committee of the School of Religion appointed the following men to head the various committees during the coming year:

Chapel Committee—Finis Crutchfield and Wesley Dodge—Co-chairmen.

Spiritual Life Committee—McMurry Richey.

(This committee will be operating for the first time during the coming school year. It was formed as the result of a feeling on the part of the students that there should be an increased emphasis upon spiritual things. It is proposed to have a series of lectures at the beginning of the 1938-39 term in order to emphasize the necessity of a more spiritual seminary life.)

Social Projects Committee—Robert Arbaugh.

(This committee is operating for the first time during the 1938-39 term. Its object is to bring speakers before the student body who will give an insight into vital problems confronting the modern minister in the present-day world.)

Deputation Committee—Robert Nicks.

Field Work Chairman—Claude Collins.

Athletic Chairman—Charles Hubbard.

Missionary Promotion Chairman—Walter McLeod.

Social Chairman—Marvin Vick; Claude Evans—Vice-Chairman.

School of Religion Representative on Student Religious Council—Talmage Mallory.

Publication Chairmen—Sterling Wheeler and Virgil Queen—Co-chairmen.

(This is a new committee that is working upon the possibilities of a publication in the School of Religion during the year 1938-39. It is hoped that the way will be clear for the monthly or bi-monthly publication of a four-page newspaper which will be indicative of the efforts of the students in literary endeavor and which will also contain items of interest to the students.)

JULIAN A. LINDSAY.

COMMENCEMENT PROGRAM

Dr. Norman Vincent Peale, pastor of the Marble Collegiate Reformed Church, of New York City, will preach the Commencement sermon on Sunday, June 5. The Commencement address will be delivered on June 6 by Dr. Felix Morley, editor of the *Washington Post*, Washington, D. C.

FACULTY NOTES

PROFESSOR CHARLES A. ELLWOOD made one of the principal addresses before the southeast division of the Texas State Teachers Association which held a meeting at Houston, Texas on April 22. His subject was "The Place of Social Studies in the Education of the Child." He also spoke before the Social Science section on "The Cost of Our Sociological Ignorance."

DR. PAUL N. GARBER attended the Regional Conference of the Association of Theological Seminaries of the United States and Canada at Atlanta, Georgia, March 28, 1938. In connection with

Dr. Garber's research on early Methodist circuit riders, he has visited Drew Theological Seminary, the New York Methodist Historical Society, the Pennsylvania Methodist Historical Society, and the Baltimore Historical Society and Emory and Henry College. Dr. Garber has published two articles "John Wesley in Savannah" in *World Outlook*, January, 1938, and "Memorials to the General Conference of 1938" in *Nashville Christian Advocate*, March 25, 1938; his recently published pamphlet *Legal and Historical Aspects of Methodist Unification* has attracted wide attention and he has received many favorable comments. The decision of the Judicial Council which declared the action of the General Conference in adopting the Plan of Union to be legal coincided with the views expressed by Dr. Garber in his pamphlet.

DR. FRANK S. HICKMAN, in addition to his Chapel sermons, preached before the Greensboro District Conference on April 26; on April 29 he spoke before the SpheX Club in Lynchburg, Virginia.

PROFESSOR H. E. MYERS spoke on Wednesday of Holy Week at Duke Memorial Church in Durham, and also took part in the Holy Week services of Trinity Church, Durham, on Thursday night. Professor Myers delivered the sermon to the graduating class at Cary, North Carolina, on May 1.

PROFESSOR J. M. ORMOND has given two series of addresses before the Mission Study groups at Duke Memorial and Trinity Methodist Churches in Durham. He also made Aldersgate addresses at West Durham Methodist and Middlebury Methodist Church. Professor Ormond met with the Rural Church Commission of the Methodist Episcopal Church, South, in Nashville, in April.

DR. GILBERT T. ROWE participated in a series of one-day institutes conducted by the Board of Education of the Western North Carolina Conference in the Marion and Salisbury Districts during the spring holidays. He spoke twice each day—in the morning on "Jesus as Model and Example," and in the afternoon on "A Satisfactory Religious Experience." Beginning on Palm Sunday and closing on Easter Sunday, Dr. Rowe preached twice daily in a series of services conducted in the Methodist Church at Newton, North Carolina.

DEAN ELBERT RUSSELL spoke at Greensboro on March 17 at the Kiwanis Club on "The Road to War" and in the evening of the same day to the Guilford County Peace League on "Patriotism and Peace." He preached at Cornell University chapel on March 20 and in the evening at the Vesper Service at Wells Col-

lege; on Monday morning, March 21, at Elmira College chapel. On March 29, Dean Russell spoke at the Pastor's Short Course at Guilford College and on April 10 he preached at Sweet Briar College. On Monday, April 11, he addressed the Women's Auxiliary of the First Presbyterian Church of Chapel Hill. On Easter Morning, he gave an Easter meditation at the Duke Sunrise Service.

PROFESSOR H. SHELTON SMITH addressed the Woman's Missionary Conference of the North Carolina Conference, Methodist Episcopal Church, South, on Wednesday evening, April 20. He gave two addresses at the state-wide meeting of the YMCA-YWCA student officers, April 30-May 1. Dr. Smith preached the baccalaureate sermon at LcLeansville High School on May 1.

PROFESSOR H. E. SPENCE delivered the Centennial address at the Founders' Day celebration of Greensboro College in March. Among his dramatic activities for the quarter are listed: a radio broadcast of his play "The First Easter Morning." This was given by his class in Religious Drama and broadcast over station WDNC on Good Thursday. Professor Spence arranged and wrote a large part of the program for the Easter Sunrise service which was given at Duke University this year. He has written a pageant entitled "The First Fruits" commemorating the reception of the first children in the Oxford Orphanage. This pageant was produced April 20 before a visiting delegation of the Grand Lodge of Masons in North Carolina.

PROFESSOR W. F. STINESPRING attended the 150th meeting of the American Oriental Society in Philadelphia, April 19 to 21. On March 9 he gave an illustrated lecture on "Archaeology and the Bible" at Louisburg College.

PROFESSOR RAY C. PETRY has preached in the Baptist Churches at Wakefield and Rolesville, North Carolina. He delivered the Commencement Sermon before the Rolesville High School on May 1. Dr. Petry presented a paper entitled "The Gallican Church in Its Relationship to the Popes and to Louis XIV," before the Erasmus Club of Duke University on April 11.

VAN HARBIN IN JAPAN

In March, 1934, Rev. W. C. Huckabee, a missionary of the Methodist Episcopal Church, South, who had been in Japan one year, wrote to me and asked me if I were interested in coming to Japan to help him in Fraser Institute, an English Night School in Hiroshima, which is located in the southern part of the main

island. I was to pay my own transportation and as to salary he said, "Let me hasten to say that since the school receives nothing from the Mission Board and must be self-supporting that no salary can be offered, but some compensation could be given which would take care of incidentals and Susie (Mrs. Huckabee) and I would love to board and lodge you free." He also assured me that I might be able to get a job in the Hiroshima Normal College teaching English conversation. This arrangement was to be for two or three years or until I could get something better. As my plans for the following year were uncertain and I was anxious to get into missionary work, I immediately accepted the proposition.

On August 19, 1934, I landed in Yokohama and Mr. Huckabee met me. Before we landed immigration officials came aboard to make their examination. I could not convince the official who inspected my passport that I had any means of support in Japan and I had only twenty-six dollars, while a person is required to have a return ticket or one hundred dollars before landing. I was detained on the boat for about two hours until Mr. Huckabee went with the official to the water police office and signed a paper saying he would be responsible for my support.

About the first of September we went to Hiroshima and negotiations were begun with the Normal College for the position open for an English teacher in the Attached High School. After meeting the officials the go-between came the next morning and asked if I would be satisfied with seventy yen (about twenty dollars) a month. I was disappointed, but said "Yes". I waited for about a month and no answer came. The go-between came and said that the job would come through but since it must be approved by the National Bureau of Education there was some delay. When the certificate of appointment was read to me, the contract was for one hundred yen a month instead of seventy. My work was to consist of a few hours of English conversation with the students each week and to aid the teachers in the preparation of their English lessons.

My work in Fraser Institute was three hours of teaching four nights each week. On Sunday morning I had a Bible class which was taught through an interpreter. There was an English Forum of Normal College and University students which met every other week in which I helped. At the Annual meeting of the Japan Mission in January I was invited to become an associate member of the Mission.

During my second year the Japan Mission paid me one hundred yen a month for my work in Fraser Institute. At the Mission Meeting in November, 1936, the following was passed by the Mission: ". . . to ask the Board of Missions to provide \$500 a year for the next three years, 1937-39 inclusive, for Mr. Van Harbin's salary. Further to include the amounts for both 1937 and 1938 in the askings for 1938, with the request that they provide the \$500 needed in 1937 within that year." This would put my salary and allowance on the regular missionary basis with what I was earning in the high school. As it was impossible for Dr. Wasson, Foreign Secretary of the Board of Missions who was in Japan at the time, to complete these arrangements at once, my former arrangement with the Mission was continued through May, 1937.

In the spring of 1935 I began a part-time study of the language. In January, 1937, I took an examination given me by "The School of Japanese Language and Culture" in Tokyo and passed off the first year of the three year course of language study all new missionaries are required to take. At present I spend ten hours a week on it and am about half way through the second year.

About the first of April, 1937, Mr. Huckabee was required to return to America with his family because of his illness. Since then I have been acting principal of the school, supervisor of the work at the Nursery and settlement house in the poorest section of the city in addition to my usual tasks. In September Dr. and Mrs. J. T. Meyers came to Hiroshima to help in this work. They took over only part of this work as Dr. Meyers has a full-time job as superintendent of one of the districts. I expect to spend the year 1938-'39 at Union Theological Seminary in New York.

A. VAN HARBIN, JR.,
323 Zakoba Machi,
Hiroshima, Japan.

NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

Fifty Years of British Theology. John Dickie. Edinburgh: T. and T. Clark, New York, Charles Scribner's Sons, 1937. 125 pp. \$1.25.

This book is composed of a series of six lectures delivered at New College, Edinburgh, by a teacher of theology in Knox College, Dunedin, New Zealand. The author traces the course of British theology during the last half century and presents a brief estimate of the contribution made by each of the principal religious leaders of the time. The style of the book is easy, and the reader will greatly profit by the wealth of information and the discriminating judgment of the author.—G. T. R.

Five Minutes to Twelve. Adolf Keller. Nashville Cokesbury Press, 1938. 127 pp. \$1.00.

Since the war Adolf Keller has constantly mediated between the religious thought of Europe and that of the English-speaking world. The arresting title of this book is meant to indicate the perilous condition of the world and the necessity for prompt and decisive action on the part of the Christian Churches. The book is the outgrowth of the Oxford and Edinburgh conferences, especially of the effort to make the spiritual experiences of the conferences bear fruit in local situations. It is an earnest plea for a deeper religious life, and although it is too much inclined toward the Calvinistic interpretation of God, it will prove a spiritual tonic.—G. T. R.

Recoveries in Religion. Ralph W. Sockman. Nashville: Cokesbury Press, 1938. 284 pp. \$2.00.

The Quillian Lectures for 1937, delivered by an able and distinguished Methodist minister, who has spent his entire ministry in one church in New York City. In regard to the book the author says: "It represents thoughts which have been gathering in my mind throughout several years." In five successive chapters recoveries in authority, balance, radiance, power, and preaching are convincingly and encouragingly presented.—G. T. R.

My Country and My People. Lin, Yu-t'ang. New York: Reynal and Hitchcock, 1935. xviii + 328 pp. \$2.00.

The Importance of Living. Lin, Yu-t'ang. New York: Reynal and Hitchcock, 1937. xvi + 459 pp. \$2.00.

Two interesting, well written, and deservedly popular books by a Chinese author. The first book is an interpretation of China, the second a philosophical view of life contrasting eastern and western ideals.—J. C.

The Story of the Bible. Sir Frederic Kenyon. New York: E. P. Dutton & Co., 1937. 151 pp. \$1.50.

Another of Sir Frederic's many valuable books on the preservation and transmission of our Bible text. It is a brief, readable account which includes the latest manuscript discoveries and a survey of "The Position To-day." Eight plates.—K. W. C.

After Pentecost. MacKinley Helm. New York: Harper & Bros., 1936. 335 pp. \$2.50.

The story of the early Christian development through the first two centuries. A solid book by an independent thinker, who often leaves the beaten path. Some of his venturesome reconstruction is inadequately supported.—K. W. C.

Introduction to the New Testament. Edgar J. Goodspeed. Chicago: University of Chicago Press, 1937. 362 pp. \$2.50.

Another "Introduction" of the usual type, but welcome because from the mature pen of the retiring chairman of Chicago's New Testament Department. Its special character derives from the organization of the New Testament books around the central event of the "publication" of Paul's letters in the 90's.—K. W. C.

Problems of the Hebrew Verbal System. G. R. Driver. New York: Charles Scribner's Sons, 1936. xii + 165 pp. \$3.25.

This is No. 2 in the new series of "Old Testament Studies." Great interest is attached to the fact that the author is the son of the late S. R. Driver, famous for his Old Testament Introduction and the book on *Hebrew Tenses*. The son carries on from where his father left off in *Hebrew Tenses*; the new findings will prove to be of the greatest interest to lovers of the beautiful language of the Old Testament.—W. F. S.

The Arabs. Bertram Thomas. London: Thornton Butterworth, Ltd., 1937. 372 pp. 21 shillings.

The entire history of the Arabs from pre-Islamic times to the present is covered in a brief, yet correct survey. Thomas's first-hand acquaintance with modern Arabs and his excellent literary style combine to make his book both valuable and interesting. A chapter on "Palestine" treats the present difficulties there very fairly. This is the best book on the subject for the general reader; but see the next notice.—W. F. S.

History of the Arabs. Philip K. Hitti. London: Macmillan and Co., Ltd., 1937. xvii + 767 pp. 31s 6d.

The author is himself an Arab, born in Syria; he is now a teacher of Arabic language and literature at Princeton University. Seldom does one find such a combination of oriental background and occidental training. His thorough and scholarly book will serve as a mine of information for deeper study, after the reader has mastered the simpler work of Bertram Thomas.—W. F. S.

The Ministers Job. Albert W. Palmer. Chicago: Willett, Clarke and Co., 1937. 102 pp. \$1.50.

This is the more recent volume in "The Minister's Professional Library" series. Dr. Palmer has written a practical, suggestive discussion of those vital duties which every minister is called upon to perform. It is not easy to say something new upon this subject, but the author has said it well.—J. M. O.

The Church and State in Contemporary America. William Adams Brown. New York: Charles Scribner's Sons, 1937. 360 pp. \$2.75.

Dr. Brown continues to write well. He is here dealing with a current subject of wide interest which is closely related to much that is being said today about the larger and vital function of the church.—J. M. O.

The Roman Primacy. B. J. Kidd. New York: The Macmillan Co., 1936. 159 pp. \$1.75.

This scholarly little work traces the developing primacy of the Bishop of Rome from 100 A.D. to 461 A.D. Major factors contributing to that growing pre-eminence are clearly described and authoritatively supported. The claims to, and the nature of, Roman headship are evaluated.—R. C. P.

The Mind of Latin Christendom: I, 373-496. Edward Motley Pickman. New York: Oxford University Press, 1937. 738 pp. \$5.00.

Mr. Pickman presents a sober, well-documented study of the Latin Christian mind in relation to the problems of revealed religion, philosophic speculation, monastic idealism and papal imperialism. Augustine, Bishop of Hippo, heads the list of those who re-think and re-live a critical era in the resourceful pages of this book.—R. C. P.

Catholic Liturgy: Its Fundamental Principles. Gaspar Lefebvre. O. S. B. London: Sands and Co., 1937. 294 pp. \$2.25.

The genius and language of the Catholic liturgy are here presented in clear, readable fashion. No one genuinely interested in the heart of Roman Catholic worship as it is and has been can afford to neglect this book. There is a balanced, vital consideration of the Trinity, Church, Holy Sacrifice of the Mass, Sacraments, Mary, Angels, Mental as well as Collective Prayer, and Sacred Music.—R. C. P.

The Preacher of Today. John A. Morrison. Anderson, Indiana: The Warner Press, 1937. 136 pp. \$1.00.

This brief discussion of an effective approach to preaching attempts to restate in interesting and vital form the generally accepted ideas of the minister as called, possessed of gifts, informed and trained, spiritually empowered.—H. E. M.

The History of Social Philosophy. Charles A. Ellwood. New York: Prentice-Hall. 563 pp. \$2.60.

This volume, just off the press, is indispensable to anyone who would understand how man has come to think as he does about himself and his social destiny. It represents the matured wisdom of a lifetime spent in fruitful contemplation upon the works of the greatest social thinkers from Plato and Aristotle to Sumner and Ward.—H. E. J.

Civitas Dei. Lionel Curtis. New York: Macmillan Co. 3 vols. \$9.00. Vol. I, 1934, pp. xxiii, 296, Vol. II, 1937, pp. xliii, 557, Vol. III, pp. xi, 131.

The Latin title of this work is unfortunate, for it is not a work of ponderous scholarship, but a fascinating survey of world history, interwoven with a philosophy of history which gives adequate recognition to the spiritual element in the social process, culminating in a confession of faith in the competence of human intelligence and the efficacy of human effort to resolve the present chaos of the world.—H. E. J.

THE DUKE SCHOOL OF RELIGION FACULTY

BRANSCOMB, BENNETT HARVIE, A.B., M.A. (Oxon), Ph.D.
Professor of New Testament

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This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend G. R. Stafford, of the School of Religion Alumni Association; and Mr. Julian Lindsay, representing the students of the School of Religion.

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CURRENT TRENDS IN NEW TESTAMENT RESEARCH

I

The religious thought of each successive age has been characterized by the prevailing mood and circumstance of its contemporary life. Whether we review the "procession of the gods," or follow "Jesus through the centuries," or trace any other religious concept down the generations of human searching, we are confronted with the clear evidence that the prevailing mood and circumstance create that need out of which contemporary conceptual forms are wrought.

In particular, when dealing with the New Testament, interpreters have reflected the special problems and attitudes of their day. When the disturbances of the reformation raised anew the question of authority, there initiated a period of biblio-centric Christianity which has extended with modifications to the present day. New Testament interpreters until that time had found conformity with ecclesiastical orthodoxy by means of allegorical and mystical interpretations. But John Calvin in the sixteenth century stood upon the threshold of modern exegesis when he discarded the allegorical for the literal approach. It is not without significance that this was the very period when New Testament scholarship was especially busied with its initial researches into the original Greek text, and with successive translations into the common tongue.

In the seventeenth century, the competing Protestant contentions were found in the setting of the rising modern philosophy. Kepler, Galileo, Descartes, Spinoza, Locke and Hume exalted reason and doubt as instruments of human enlightenment and progress. Paralleling their views were the literal exegetes who claimed the rational intelligibility of Scripture, rejecting the mystical and allegorical. This is particularly the period of those textual critics who fought to success the battle of original texts as over against

the traditional ecclesiastical forms. This was the first period of scientific interpretation, as represented by Bengel, Lessing and Herder.

In the nineteenth century came the crowning victory of scientific historical criticism, under such leaders as De Wette, Schleiermacher and Gesenius. Here came those shocking scientific "lives of Jesus" by Strauss and Frederick Baur. Here came also sensational archaeological discoveries and ancient manuscripts of the New Testament. Perhaps most important of all, came Darwin's theory of evolution, which shortly was reflected in every phase of New Testament interpretation, and only in recent years has this evolutionary trend been subject to qualifying considerations.

II

It is therefore with an interest greater than mere curiosity or technical information that we here inquire, "What are the characteristic problems and methods with which New Testament scholars are concerned in our day?" In such a discussion may be observed the religious signs of our times, and one may perhaps judge the timeliness or timelessness of contemporary New Testament interpretation.

Less than two years ago, one of America's New Testament scholars out of the maturity of retirement age prophesied that the next great contribution to New Testament learning would come from the psychologists. It is true that many recent books on New Testament subjects have come from the pens of recognized psychologists. For example, Dr. Hereward Carrington in 1935 published *Loaves and Fishes*, wherein many New Testament miracles are explained as supernormal psychical phenomena, e.g., telepathy, apparition, levitation, trance. The miraculous draught of fishes was due to Jesus' clairvoyance, the walking on the water was levitation, changing the water into wine was possibly mass-hypnotism. Regarding the genius of Jesus' career, various psychologists have explained it as a pathological case of epilepsy, paranoia or hysteria. Referring to the driving personality of Paul, and his glory in suffering, they have proposed epilepsy, sexual abnormality, and sadism to explain the man.

This psychological emphasis has permeated interpretations by many New Testament critics. Bundy's volume on *The Psychic Health of Jesus* was provoked by the many psychological diagnoses that had sprouted out of this psychiatric fertility. But contrary to the expressed hope of that scholar who pinned his faith upon the psychologists, their contributions have been adjudged as highly subjective and precariously speculative, as yet unconvincing to the

cautious interpreter. Furthermore, stimulating and suggestive as these psychological hypotheses have been, they all stop short of an incisive understanding of their problem. A chief inquiry is, not whether or in what way Paul was psychologically abnormal, but rather how to account for his experiential release from a personal religious bondage to an irrepressible freedom of soul. It is not primarily what psychological drive did he respond to, but what religious resource did he discover.

One may as reasonably claim that the many lawyers who have essayed to explain the trial of Jesus have given us an adequate understanding of the forces that brought him to a cross, as to claim that the psychologists who have sought to explain the miracles have fully revealed that phase of religious experience of the miracle-believing ancients, or that those who have resolved Paul and Jesus into psychological automatons have given us the key to an understanding of the religious genius of these two figures. The colossal shadows of Jesus and Paul that fall athwart the Christian centuries portend inescapable powers of human resources that are far greater and more fundamental than the tentative psychological patterns today laid upon them.

III

But if one phase of contemporary New Testament research is reflected in the psychological mode, a more reassuring reflection is found in a philosophical counterpart. Greater reassurance derives here not from any contentions that the psychologists are wrong while the philosophers are right, but simply from the view that the psychologists have usually written on New Testament problems without acknowledgment of the need of their philosopher colleagues, while the philosophers have usually consented to some general psychological conclusions and then gone on in an effort to discover the more complete explanation.

The behaviorist psychologist especially has erred in this respect, though the hormic psychologist necessarily must find alliance with the philosopher. It appears as one of the hopeful signs of our age that New Testament interpretation, in the hands of many scholars, has gone far beyond the historical, the linguistic, the literary, the psychological, or any solely scientific approach.

The numerous books dealing with the religious experience of Jesus and Paul, and of the early church members reflect an increasing resort to philosophy to interpret the New Testament story of Christianity's growth. For example, the interpretations of the baptism of Jesus go beyond the literary analysis of the story, beyond the scientific scrutiny of its details, beyond the psycho-

logical factors involved, to seek the real significance in the philosophical nature and import of so crucial a personal experience of God. Likewise, current interpretations of Paul assume the results of literary criticism, and of the social-historical method, and also of the recent psychological treatments, seeking further to obtain an understanding of the more fundamental philosophical concepts involved in Paul's experience, of permanent and universal significance.

This philosophical trend in New Testament interpretation we hold to be far more productive of permanent results than the psychological, inasmuch as psychology has busied itself chiefly with the mechanism of responses that comprise "right" conduct, while philosophy has sought to understand the ultimate cosmic and eternal forces that relate to the religious will and purpose.

This shift in New Testament interpretation has presented an especially acute issue concerning the nature of the Kingdom of God, as conceived by Jesus and primitive Christians. The psychological emphasis gave rise to the recently predominant social gospel school of thought, and its offspring—religious education. Training and environment were held to be the most important factors in evolving Christian lives and communities. "Favoring" conditions were held to be inevitably productive of Christian behavior. New Testament interpreters found that Jesus had envisaged this very "truth" when He spoke of the Kingdom in terms of growth. But such a naturalistic concept has been refuted by a full generation of religious experience. People do *not* grow better "naturally," nor as a result merely of more comfortable environment.

Today New Testament interpreters are gradually shifting from naturalism to mysticism. The former type of interpretation is reflected in such a view as this: "In the New Testament Christ took water to make wine, and took the five loaves to make bread, just as in ten thousand vineyards today he is turning the moisture of the earth into the juice of the grape, and in ten thousand fields is turning carbon into corn."¹ Dr. Strong thus typically presented God in the role of the modern large-scale producer, engaged in a process now so completely analyzed that it remains only for man to take over the business. But the current trend of New Testament interpretation finds such an explanation inadequate. The complacency of naturalism is today being challenged by the philosophically-minded interpreter, who declares that the mysterious forces of a "supernatural" sphere that play upon human experience are real and still mysterious.

¹ A. H. Strong, *Systematic Theology*, 1:119.

Today it is urged that Jesus' parables of the Kingdom referred originally not to the natural growth, but to the mysterious supernatural force. The philosophical view is again exalting God to a more transcendent height, while Jesus becomes less affable but more infinite. Even the miracles are transformed from psychological illusions into at least agnostic possibilities. The philosopher allows less autonomy to man, and greater prerogatives to God and his "messiah." The limits of an evolutionary process are extended to embrace the catastrophic experience. In this may be involved proportionately less of science, though more of reality.

But it may be observed that no tendency of change, however good in itself, is without its extremes. So the philosophical trend in New Testament interpretation has its extreme wing in the metaphysicians who would recall us to the clear-cut dualism and supernaturalism of primitive Christianity. God is other-worldly, and Jesus is worshiped in a character more transcendent even than the lordly Christ of the Fourth Gospel. The New Testament is in no sense the product of human religious experience, but is rather a divine revelation transmitted from another world. Under this interpretation, Christians must look toward a catastrophic final act of God that will punctuate the present era and give rise to a new era of supernatural character.

All of these interpretations are found expressed by contemporary New Testament critics, yet we cannot say that any one is completely in error. The problem lies in the fact that our New Testament itself is a collection of documents, from different dates and places and authors. Early Christian writers reflected their times as do modern Christian interpreters. Consequently, the New Testament comprises a variety of moods and emphases. That writer and that interpreter may be considered most worthy of our following whose presentation conforms most closely with a divine revelation as seen in the long perspective of consistent human experience in religion. It is for this reason that we consider the philosophical approach as the most significant trend of New Testament scholarship today.

IV

But New Testament researchers are currently engaged as well in an entirely different type of investigation, which reflects the continuing trend of objective, scientific procedure. We refer to the science of textual criticism, which has as its two main objectives the reconstruction of the lost autographs of early Christian writers, and the recovery of the story of their transmission through the varied experiences of Christian life over the centuries.

Many people today assume that the work of reconstructing the text of the Greek New Testament is practically done. So great an achievement as was accomplished over fifty years ago by the noted English scholars, Bishop Westcott and Reverend F. H. A. Hort, has encouraged a false assurance which today is again being disturbed. While Westcott and Hort arrived at the conclusion that the famous Vaticanus and Sinaiticus manuscripts of the fourth century preserved the most authentic form of the text, other critics have challenged its priority over other known types of recension. In the midst of this debate, the Egyptian sands have yielded up new manuscripts a century older than any known before. So recent are these discoveries that the full significance of their witness still remains to be extracted, but for us today they afford at least one assured result—that whatever the merits of previous conclusions and texts, these must be extensively revised. Though the new manuscripts to a surprising degree affirm the accuracy of previous methods and results, they have thrown wide open again the problem of the original text. We shall be fortunate if in our generation the textual critics are able to establish the basis of a more accurate “original” text.

While this work is going on, parallel labors are refining the form of the English New Testament translation. It would seem that the succession of a hundred and fifty English translations since Tyndale would suffice to produce the definitive form. Furthermore, alongside these independent translations have come a far larger number of revisions. No day more than our own has been productive of so many revisions and translations. Two of the most notable late developments should be mentioned here. In 1937 there appeared an English New Testament translated from the Greek by a Catholic, approved by high ecclesiastical authority, with no prefatory apology for this departure from the official Vulgate nor for this mute acknowledgment of personal prerogative in religious experience. The other development of special significance relates to a gathering this summer of eight leading translators, engaged in the revision of the American Standard Revised Version under the auspices of the International Council of Religious Education. This revision is expected to be in our hands within two or three years. Such linguistic labors, involving vast areas of research and learning, are reflective of the modern spirit of scientific precision that has permeated our industrial and even our literary and cultural life.

The last contribution to New Testament research to come from German scholars in this generation has been a method called *Formgeschichte*, sometimes translated “Form Criticism.” Its con-

cern is to provide a means of getting back of the New Testament writings, which appeared only subsequent to much important early Christian experience, in order to ascertain the true current of events and thought which comprised the primitive and formative Christian life. Formerly this objective was sought by means of the literary method, especially through a comparison of the synoptic gospels whose variations and inter-dependences were found to reveal the "gospel" before the Gospels. But our generation has little patience with literary methods, which are often considered mechanical and scholastic. It is typical of current interests and methods that German scholars have proposed the analytic dismemberment of the small units of gospel tradition, looking toward the classification of these units according to their form and function in the primitive pre-Gospel society. The critic's next step is to draw conclusions as to which words record original sayings and deeds of Jesus, and which constitute their developing forms as these take shape on the anvil of Christian usage. Some stories are classified as mission preaching, some as catechetical teaching, some as refutation to the Jews, and so forth. This German method has not been taken up with great avidity by scholars generally, yet it is one of the chief methods of criticism being tested today. It is generally conceded that when used in conjunction with other more objective methods, some residue of value may result. However impermanent the method may be, it is quite harmonious with the spirit of objectivity characteristic of our day.

v

New Testament research has been productive of few contentions more emotionally controversial than another recent claim set forth; namely, that the canonical Greek gospels are but translations from original Aramaic gospels. One reason why this hypothesis has created excitement is that, if true, it has far-reaching implications that would amount to revolutionizing the traditional state of New Testament criticism. In the first place, the theory is concomitant with a much earlier dating of all four Gospels, viz., between 40 and 60 A. D. rather than between 70 and 110 A. D. Furthermore, it presumes a complete literary development among the first Aramaic-speaking Jewish Christians discounting almost completely any extensive period of oral tradition. Most significant of all, it would reduce to a minimum any Gentile expansion of Christianity even during the period of Paul's activity. It would indeed require almost the complete erasure of the picture New Testament critics have composed, and involve the necessity of a composition almost completely *de novo*.

One may ask, what evidence has been adduced for so radical a reconstruction of the early Christian story? Primarily responsible for this theory of Aramaic gospels is the Old Testament Professor Emeritus of the Yale Divinity School, Charles Cutler Torrey. His argument is based solely on linguistic evidence. He finds in our Greek gospels Aramaic terms preserved in transliteration, Aramaic idioms translated into "unidiomatic" Greek, as well as many "mistranslations" of an originally intelligible Aramaic expression into an irrational Greek statement. The popular mind has reacted much more avidly than the critical toward an acceptance of this new claim, perhaps because the earlier dating is commonly understood to promote the authenticity of the record.

In view, however, of the general rejection of this claim by the scholarly world, it is of importance that theologians and pastors alike should recognize the obstacles to its acceptance. In the first place, there is extant not a single fragment of any Aramaic gospel nor even of any Aramaic Christian writing. Consequently, the existence of such an Aramaic literature earlier than the Greek Gospels is purely hypothetical. It is rendered still less plausible when one recalls that Aramaic was then a vernacular rather than a literary form, and that first-century Jews produced nothing whatever in Aramaic that has been preserved. Furthermore, it is generally acknowledged that Paul in his wide-spread missionary activity of preaching "the gospel" wrote his letters in Greek (though he was a Jewish Christian) to Greek-speaking congregations in a Gentile expansion. Corresponding with this datum, it is also observable that many references and concepts in the Gospels, and especially the Fourth Gospel, relate to just such a Gentile development in the gospel-writing period. Authorities in New Testament Greek have unanimously rejected the Aramaic origins theory, even on linguistic grounds alone. They contend that the Greek of the Gospels has the spontaneity of original composition rather than the woodenness of translation Greek as exhibited in the Septuagint; that the verbal resemblances in the Synoptic Gospels deny separate translation origins; that the alleged mistranslations depend upon highly speculative procedure, especially when non-existent Aramaic words are synthetically composed; and finally, that the Aramaic idioms have every one become an idiomatic part of the contemporary Hellenistic Greek, as is evidenced by their occurrence in indubitably genuine Greek writings of the period.

The hypothesis of original Aramaic gospels is by no means novel, having been proposed several times in the course of the past one hundred and fifty years. Its general rejection again, however, does not involve a complete rejection of the recent work

of Professor Torrey. While rejecting his chief and final conclusion of complete Aramaic originals, Semitic and Greek scholars alike acknowledge the Aramaic terms imbedded in the Greek compositions, and may perhaps put the final stamp of approval upon a few of Torrey's detailed points as well as upon a similar though modified method by which to secure a modest advance in our knowledge of the Gospels. The theory as a whole is reflective of that characteristic emphasis in current criticism which strives for some analysis of the earliest records which may provide an insight into pre-literary Christian beginnings.

VI

Having thus surveyed some of the most significant growing ends of New Testament research today, what summation of trends and prospects may be made? In the first place, it appears clear that for the time being Biblical criticism has a wide area in which untrammelled investigation may proceed. Objective scientific methods are the rule in secular areas as well, and are in fact expected and urged in theological study. But it is nevertheless increasingly recognized that scientific methods, in the very nature of things, cannot produce complete results in the realm of religious faith and practice. Consequently, to the objective procedure today's interpreters for the most part have resort to a philosophical approach, sometimes pragmatic and oft-times mystical. There is a common acknowledgment among the critics that religious experience is at the heart of Biblical interpretation, and that no large significance attaches to the merely historical reconstruction of the story of Christian origins and expansion apart from their contribution to twentieth-century Christian life. Ours is not an academic and scholastic age of criticism.

As one looks forward to the possible results of current New Testament research, he anticipates that our age may be known as one in which valuable new materials have been uncovered by the indefatigable searching of the archaeologist. It may be known as the generation in which textual criticism advanced from the Westcott and Hort Greek text to a new and superior critical form. It should be remembered as the period in which refinement of the English translation made great strides. It is even possible that the critics of today shall be noted for achieving as few generations have, a deeper understanding of the early Christian experience, and a more effective relationship of that experience to modern Christian problems.

Above all, it is perhaps not too much to hope that the history of criticism will say of our contemporaries that they arrived at a

deeper and truer appreciation of the person of the man-God, Jesus Christ, portraying Him in terms which combine into one enduring symphony both the prose of an objective historicity and the poetry of an infinite divinity.

KENNETH W. CLARK.

(This address was delivered at the formal opening of the School of Religion, on September 29.)

CENTENNIAL LECTURE ON RELIGION

During the Centennial year a number of distinguished scholars in various fields of interest will deliver lectures at the University. These lectures will later be published in one volume as the *Duke Centennial Lectures*.

On Monday evening, November 28, at 8:00 P.M., in Page Auditorium, Dr. Henry Sloane Coffin, president of Union Theological Seminary, New York, will deliver a lecture in this series, using the subject "Religion in America During the Past One Hundred Years." Dr. Coffin is one of the leading scholars and churchmen of the Christian world and it is hoped many alumni and friends of the University and especially of the School of Religion will return for this event. Dr. Coffin will preach at the Sunday morning hour on November 27 in the University Chapel.

The period, March 12, 13, 14, has been designated for the gathering at Duke of a number of outstanding figures in the field of religion for a Symposium or Conference on Religion. A committee is at work on the details of this program.

CLASS OF 1938

On June 6, 1938, twenty-two seniors were awarded the degree of Bachelor of Divinity. Of this number thirteen have chosen North Carolina as the place of their ministry.

At the meeting of the Western North Carolina Conference of the Methodist Episcopal Church, South, October 20-24, the following graduates were given appointments as follows: E. W. Hardin, Junior Preacher, Centenary Church, Winston-Salem; J. J. Holmes, Jackson Park, Kannapolis; E. H. Lowman, Grace Chapel; J. E. Rink, Junior Preacher, Wesley Memorial, High Point; Paul R. Taylor, Randolph.

Five of the members of the class of 1938 were, prior to their graduation, members of the North Carolina Conference. They are now assigned to the following pastorates: J. T. Greene, Rougemont; A. F. Keller, Junior Preacher, Trinity, Durham; O. V. Mathison, Atlantic; J. K. Ormond, Princeton; J. D. Young, Pittsboro. F. M. Patterson is Extension Secretary of the Board of Christian Education of the North Carolina Conference and will be officially admitted as a member of the Conference at the annual session at Elizabeth City, November 17-21.

Other graduates who will remain in North Carolina are: F. E. Hyde, pastor of the Congregational-Christian Church in Sanford, and C. P. Morris, who has charge of the Methodist Protestant Church in Efland.

G. S. Kester has joined the Upper South Carolina Conference and is stationed at Simpsonville. J. A. Smalling has returned to the Holston Conference and is serving the Andersonville charge. P. D. White is pastor at Lynnhaven in the Virginia Conference. E. A. Swann was admitted into the Baltimore Conference and his first appointment was to Remington.

The class of 1938 will be represented in three other annual conferences of the Methodist Episcopal Church, South: R. L. Bearden, North Arkansas; A. C. Budd, North Georgia; J. C. Miller, Alabama. Their appointments have not as yet been made but will be reported in the next issue of the *Bulletin*.

J. P. Waggoner is continuing his graduate work at Duke University leading to the degree of Doctor of Philosophy. H. C. Rickard has enrolled in the Graduate School of the University of North Carolina. He is also serving as supply pastor at Epworth, Raleigh.

NEW ALUMNI OFFICERS

New officers for the School of Religion Alumni Association were chosen at the annual Pastors' School dinner meeting at the University in June. Approximately seventy faculty members and students in attendance made it the most successful occasion yet held by the School of Religion alumni.

The new officers are: G. R. Stafford, Lowesville, N. C., president; E. D. Weathers, Elizabeth City, N. C., vice-president; C. H. Peace, Stony Point, N. C., secretary; O. L. Hathaway, Wil-

mington, N. C., R. M. Hardee, Greensboro, N. C., and F. D. Hedden, Raleigh, N. C., councillors.

The Association approved plans presented by the lectureship committee through R. L. Jerome. A committee was set up to carry on a campaign for funds and to determine the character of the lectureship. Members of the committee are J. G. Phillips, R. L. Jerome, M. W. Lawrence, and James Cannon, III.

The alumni address, delivered by Rev. Leon Russell, Raleigh, N. C., follows:

AN INFORMAL MINISTRY

A well-known contemporary writer makes the assertion that "the Protestant Church in America has not, as a whole, always made the enrichment of individual personality an immediate major charge." The Church, he contends, has been preoccupied with other matters that seemed of greater value. Some of these pre-occupations of recent years have been the emphasis upon theological controversies, the emphasis upon a type of evangelism that dealt with people as groups, and more recently a renewed concern on the part of many for the social gospel. Too, there have been certain sections of the Protestant Church that have been tremendously interested in promoting a brilliantly conceived and well-planned program of activities that makes the individual but a working part of that program.

Neglected as the area of pastoral care has been, however, the church has always given some attention to it. The unchurched have been sought, the homes of the church members visited, and ministers have gone faithfully into the homes of illness and bereavement. Too often, however, the reasons for going have not been in keeping with the highest ideals of the Christian ministry. One of the motives has been to persuade people to attend the services of public worship. We have been led to believe that the people will come to church on Sunday if we visit them during the week. Another reason for much of the pastoral ministry of the past is that every Protestant minister is "expected" to be a pastor. Every young man who enters the ministry of the Methodist Church must answer "yes" to the disciplinary question, "Will you visit from house to house?" But the Christian minister of today must have higher motives than these. There are better motives and there are more Christian reasons than these!

The ministry of Jesus, which must forever be our pattern, was a ministry in terms of people. His chief passion was for people, and his life and sacrifice for them place his stamp upon

the worthfulness of human life. In his thought men and women were all the children of God, not grains of sand cast upon the shores of some second-rate planet. And Jesus was always trying to make people see the possibilities that were in their lives.

The late Bishop McDowell said that "Jesus had many interests, but only one passion, the passion for humanity; much power, but only one use for it, saving men; abundant truth, but only one pleasure in it, that it would set men free. And he was not afraid of contact nor pessimistic over conditions. It seemed to him that if he could get the right sort of contact with men, he could win them; that there was no case too hopeless." Jesus' ministry was a ministry that resulted always in the enrichment of personality.

As Jesus proceeded upon his ministry, he set out with clear and definite aims. He was not always proclaiming them. Often they were not evident except upon an examination of his work. But, of this we are certain—they were always clear in his mind. Is it too much to suppose that Jesus tested everything he did or said to see whether it would promote his aims? His first objective was to teach men the way to God and lead them to walk in that way. Jesus participated freely in all of the life about him. We find him at a wedding feast. We see him with a group of discouraged fishermen. We follow him into the synagogue. We watch him as he prays in the garden. We see him go out from the garden to mingle with men in the market place. But wherever we watch him go, we can see that the people felt he was bringing God with him. There was a uniting of men with God because of Jesus. One cannot separate his life from the lofty aims of his ministry.

Equal to these aims was the method by which Jesus ministered to people. Unless one reads the New Testament account with care, one is likely to arrive at the conclusion that Jesus had no carefully conceived method or plan of dealing with people. Everything he did seemed so casual. Some of his most significant utterances came as Jesus talked with individuals and with small groups. Instead of having a conference on race relations, Jesus stopped by a well in Sychar and talked with a woman of Samaria. It was to her that he revealed his messiahship. Instead of preaching a sermon on forgiveness when a group of men brought into his presence a woman taken in adultery, a woman whose accusers felt was a fit subject to be stoned, Jesus merely wrote in the sand and said, "He that is without sin among you, let him first cast a stone at her." One of the most profound utterances of Jesus concerning the Kingdom of God came one day when a group of

children played at his feet. It was then that he looked at the children and said, "Of such is the Kingdom of God."

Jesus' ministry was casual, incidental, occasional. Wherever he found a need of whatever kind, that was an occasion for his counsel and guidance. Jesus' method was the plan of a perfect artisan. The method of his pastoral ministry was a true people-centered educational method.

A pastoral ministry today, to be effective, must grow out of the essential motives which are in keeping with the highest ideals of the Christian ministry, that is, a ministry which represents Christ both in his ultimate aims and his method of achieving them. What he did, we must try to do. What he was, we must essentially be.

We need not proclaim our devotion to him or our consecration to his way of life, but this must be the basis of our entire ministry. We cannot hope to create consecrated lives unless we have consecration. We cannot persuade men to live at their best unless we are constantly striving for the best in our own lives. Even as Jesus daily refreshed his life by communion with God, we too must secure strength and power from God, that no secondary or unworthy aims or methods may possess us as we seek to help the people for whom we are responsible.

If we are pastors in the truest and finest sense, not because our church expects us to be, or because by our constant visits to the homes of people our membership rolls will be increased, we shall seek to make the purposes and methods of Jesus our very own. We shall come to realize that there are people all about us who need the bread of pastoral counsel, whose private necessities call for our care, whose hearts are battlefields of conflicting emotions and desires, and whose lives are barren because of their need of spiritual guidance.

Many of these people will turn away from the minister and the church he represents unless they are convinced that he is more than a professional clergyman. He must be a man—God's man—with a tender, sympathetic, understanding appreciation of both the ways of man and the ways of God. There are many others who will not come to the minister's study to attend his "conference hour." Neither will they open their chest of buried troubles to him as he makes his formal call at their home.

Our most effective, but most difficult, pastoral ministry will be in the day-by-day, more or less accidental, seemingly casual contacts that we have with our people. While not neglecting our formal duties, we need to seek to make real and effective an informal ministry. That kind of pastoral ministry can never be

very spectacular, but it is needed, and for the most part, is deeply appreciated by our people.

How well do we remember the pastoral calls of some of the ministers who came to our home in childhood and adolescence! One by one they came and followed the same routine. Upon the arrival of the minister, he was led into a seldom used parlor. The children were called from their play, and all of the members of our family sat in a circle in the parlor while the minister asked us our names all over again, what our ages were, whether we went to Sunday School, and a number of other routine questions. After a time our mother took the Bible from the table, the minister read, and while all of us were on our knees he offered what seemed to us a terribly long prayer. Then, the minister left, to return again to our homes when our name appeared again on his calling list. We went back to our play and mother to her work, all of us (the minister included) about half glad that interview was over.

But one year there came to our church a new minister who was different. He was probably no more sincere than the others, but his approach to the people of his parish caused many of us to feel that he could help us more than the others. He seemed personal and human. Some of us who were passing through the treacherous years of adolescence confided in him, and his guidance helped us to become more interested in the activities of the church, and some few of us to enter the ministry. Yet, the ministry of this man was so casual. He talked to us on the street. He watched us while we played tennis. He visited in our homes as a welcomed guest. Everywhere he went he was cordially received, and everywhere he went people felt that he knew God and that he was seeking to bring them into a richer fellowship with God. His was a personal ministry.

All of us might remind ourselves that there is no occupation of men that is more personal or more dependent upon personality than is the ministry. We must not, therefore, approach the task of a pastoral ministry without the worthiest of motives and the wisest of methods. But, having established these, we can become not professional religious men, but ministers who by every casual, incidental, occasional contact with people will find an opportunity to meet our responsibilities in this our day.

LEON RUSSELL.

(This address was delivered at the annual dinner of the School of Religion Alumni Association at the University in June.)

THE UTRECHT CONFERENCE

The conference held at Utrecht, Holland, May 9-13, differed in many respects from those at Oxford and Edinburgh the previous summer. It consisted of about 100 delegates all told as against approximately 800 for Oxford and 500 for Edinburgh. The Utrecht Conference was convened as an outgrowth of action taken at last summer's conferences for the unification of "Faith and Order" and "Life and Work."

It had become evident that the two movements, although separate in origin, had so much in common that they could not reasonably or successfully be carried on apart. The two conferences therefore appointed a joint committee of fourteen to arrange for uniting the two movements.

This Committee of Fourteen, having sounded out the churches, called the Utrecht Conference in order to get the benefit of the matured judgment of the church representatives on points of organization and procedure. The Utrecht Conference was therefore purely an advisory conference to the Committee of Fourteen which was charged by Oxford and Edinburgh with the twofold task of formulating and setting up the World Council and meanwhile providing for the carrying on of the work of "Life and Work" and "Faith and Order."

As finally constituted the conference consisted of about seventy members appointed by the churches to which they belong but representing often other churches or groups of churches also; the members of the Committee of Fourteen who had not been appointed as delegates, and the officers of the Universal Christian Council and the Edinburgh Continuation Committee. These were the voting members. Besides these there were consultative members representing certain world-wide religious movements such as the World Alliance for International Friendship through the churches, the World Missionary Council, the Y. M. C. A. and the Y. W. C. A., the World Youth and Sunday School organizations and also from certain "confessional" organizations, such as the Lutherans, Baptists and Methodists, with whom it is important for the council to have harmonious co-ordination and co-operation from the beginning and to have the benefit of their experience and prestige as guiding concerns.

The conference agreed unanimously after four days of discussion on a constitution of the World Council of Churches. It must, however, be submitted to the churches of the world for their approval, after its approval by the Edinburgh Continuation Committee, the Edinburgh Conference having made its adherence to the general plan contingent on such approval.

The conference was remarkably united in purpose and spirit. It was largely a reunion of delegates to Oxford and Edinburgh where, if not before, they had learned to respect each other and to work together. They came therefore committed to the general project and sympathetic with the ideal of a united Christendom.

It was definitely understood that we were establishing an organization for co-operation, not an ecclesiastical authority. The autonomy of the churches was carefully safeguarded. It is expected that practically all the denominations of Christendom will join except the Roman Catholic Church which is prevented by its claim to be the one and only true Church. The basis of the council is to be the free adherence of the members. It is to have no powers except those delegated by the component churches. It would appear that if there are "dangers" in the proposed council, they are rather in the limitations of its powers than in what are granted. For a while at least its great benefits will come from its cultivation of the ecumenical consciousness, from its studies, and from its prestige as the voice and agent of the common Christian purposes of the churches.

The proposed constitution provides for (1) an assembly of not more than 450 members appointed by the churches, which will meet normally every five years; (2) a central committee of not more than 90 members designated by the churches from among the members of the assembly, which will normally meet annually; and (3) such commissions as the assembly may establish.

The members of the assembly and central committee are to be apportioned to the churches partly by countries and partly by "confessions." A definite number must be laymen (men or women) and the conference urged on the churches especial care that women, youth and the "younger churches" of the mission fields be adequately represented.

The council has no power to legislate for the churches: it can only speak or act for them when and insofar as it is authorized to do so by the constituent churches. Its functions are positively defined as follows: to carry on the work of the two world movements, "Faith and Order" and "Life and Work"; to facilitate common action by the churches; to promote co-operation in study; to promote the growth of ecumenical consciousness in the members of all churches; to establish relations with denominational federations of world-wide scope and with other ecumenical movements; to call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

The Edinburgh Continuation met at Clarens, Switzerland, the end of August and approved the proposed constitution with only two members dissenting. It will now be submitted for adoption to the churches.

ELBERT RUSSELL.

DIRECT DONATIONS TO LECTURESHIP

One phase of the Duke Centennial Celebration being carried on during 1938-39 is the Centennial Fund. During the course of the campaign every alumnus and friend of the University will be given an opportunity to make a financial contribution to the institution. The School of Religion alumni have been planning for three years to raise funds for a School of Religion Lectureship, and this has been approved as a Centennial Fund project for the School of Religion.

Elsewhere in this issue appears a notice of the appointment of the undersigned committee. Personal letters later will reach every School of Religion alumnus in regard to this matter, but in the meantime, if and when you make a contribution to the Centennial Fund, unless you are already committed to some other project, remember to direct your contribution to the School of Religion Lectureship.

It is not expected that the total amount necessary for a substantial lectureship foundation will come by direct gifts from our alumni, but there should be generous friends and organizations known to School of Religion students, graduates, and faculty who can be interested in this project.

J. G. PHILLIPS,
R. L. JEROME,
M. W. LAWRENCE,
JAMES CANNON, III,
Committee.

VIRGINIA CONFERENCE ALUMNI ACTIVE

The Virginia Conference alumni of the School of Religion formed the first conference association. Meetings have been held at the summer Pastors' School and at the annual conference session for the past three years. The best of these meetings was that held at Lynchburg, Va., on October 21, attended by thirty persons. The group was especially honored by the attendance of Bishop W. W. Peele. The principal address was delivered by

Dr. Frank S. Hickman, dean of the chapel. Officers for 1938-39 were elected as follows: President, H. E. Kolbe; vice-president, H. A. Glauss; secretary, J. W. Brown. Those in attendance were: W. W. Peele, Frank S. Hickman, James Cannon, III, A. E. Acey, J. W. Brown, Carl Haley and Miss Haley, H. A. Glauss, P. D. White and Mrs. White, H. H. Smith, Jr., and Mrs. Smith, L. C. Smart, Mrs. Smart and son, M. C. Wilkerson and Mrs. Wilkerson, H. P. Myers and Mrs. Myers, D. D. Holt and Mrs. Holt, H. E. Kolbe, E. E. O'Neal, H. H. Johnson, J. R. Boyd, W. L. Asher, S. E. Donald, C. A. Turner, H. C. Blackwell.

STUDENT ACTIVITIES

In response to the growing interest of the students in the School of Religion, a committee was appointed early in the spring of 1938 to investigate the possibilities of having some type of publication as an independent student venture. The entire spring was utilized in making detailed inquiries about such a publication, and at the end of the school year there were encouraging reasons for visualizing the success of the venture during the current school year. A provisional publication board was set up, which board enthusiastically proceeded to make plans for the journal. During the Pastors' School the matter was discussed with School of Religion alumni and others, and almost invariably their reaction were favorable. The opinions of interested parties were solicited throughout the summer and the consensus of opinion was that the publication had tremendous possibilities.

A publication edited on the high level that was desired for one from the student body of the School of Religion must come through rational procedure. In order to insure more mature thinking about the venture, the provisional board presented the matter to the dean of the seminary. He manifested interest and asked that the board present the details of the proposed journal to five members of the faculty. They were sufficiently impressed to have it presented in turn to the entire faculty. No objection was voiced, but there were a number of constructive questions raised. This meeting resulted in the matter being referred to a faculty committee of three, who were endowed with the power to give the final decision of the School of Religion faculty. This group co-operated fully and after pointing out certain improvements that could be made in the provisional plans gave a favorable decision. A journal such as the one proposed required the sanction of the University Publications Board. This board author-

ized the publication of the journal, and voiced enthusiasm that the School of Religion should take the initiative in such a venture. That is the history of the steps involved in the creation of the journal, but far more important is the significant role that this journal can play in the life of students in the Duke University School of Religion.

The journal will serve to create an awareness to spiritual need through its editorials and contributed articles. Obviously, thinking will be stimulated among those who write and those who read. The journal is one enterprise upon which students from all groups and sections of our student body are working. The spirit of genuine fellowship already aroused presages that this project can provide a channel for the welding together of our student body into a more harmonious whole by giving every student an opportunity to participate, and in turn, will reach all students through its circulation. The publication will have unlimited possibilities in encouraging various student enterprises which require much greater co-operation and participation than they have at present. An additional advantage of the journal lies in the opportunity it will afford for expression of scholarly thought by the students, and by so doing will make a valuable contribution to their outlook upon the ministry.

The interest in this journal is not at all localized. There has been a very gratifying response by the School of Religion alumni, who realize that it is a distinct step forward. Their interest has been further evidenced by the fact that some eighty subscriptions have been received from those who are in the field.

We welcome any ideas that the School of Religion alumni or others may offer. A complimentary copy of the journal will be sent to any minister who is interested. Address correspondence to W. W. Dodge, Circulation Manager, *Christian Horizons*, Duke Station, Durham, N. C. If after reading the journal there should be a desire to subscribe, address the Circulation Manager. There will be four issues of the journal during the current school year, and the subscription price is one dollar.

Under the capable supervision of Finis Crutchfield and Wesley Dodge, co-chairmen of the School of Religion chapel programs committee, the chapel attendance has been remarkably good this year. There has been an encouraging increase over the attendance of last year. There are a number of reasons for this increased interest. The programs have shown a pleasant variety of content, there is an increased interest in the spiritual welfare of the student body being evidenced by everyone, and at the beginning of

the year the students were encouraged to attend chapel more regularly. The programs are held in York Chapel on Mondays and Thursdays.

Dr. H. P. Myers, Secretary of Education and Promotion of the General Board of Missions of the M. E. Church, South, appeared before several classes of the School of Religion on October 14. He used the theme "The Missionary-Minded Minister" for his several addresses.

JULIAN A. LINDSAY.

MESSAGE FROM ALUMNI PRESIDENT

A few words about three things:

President Few has pointed out that the University is celebrating a birthday this year and that birthdays are times at which to give presents. The alumni of the School of Religion at the annual meeting in June decided that our gift should be a lectureship. J. G. Phillips, R. L. Jerome, M. W. Lawrence, and Professor James Cannon, III, are the committee charged with the responsibility of securing funds for this gift. It should be a worthy gift. That will require a substantial fund. Every alumnus is urged, therefore, to assist the committee in finding sources of revenue.

I hope that the alumni in the various sections will become more articulate in fostering all the best interests of the School of Religion. It may be wise to form local organizations. It will be in order, certainly, to direct students, of marked ability, to the School, and to maintain such standards of professional scholarship and Christian leadership that the School may be able to serve the whole Christian community in a more effective way.

During the Centennial year Symposiums are being held on various subjects at the University. The Symposium on Religion is to be held March 12, 13, 14, 1939. It is planned to bring a number of the great leaders in the field of religion to the campus at that time. The alumni should make this an occasion of reunion as well as of participation in the privileges the discussions will afford. Plans are being made for your entertainment during this time and for a special meeting of the alumni. Watch for definite announcements. Plan now to attend. We want to see you all.

G. R. STAFFORD.

ALUMNI IN EDUCATIONAL WORK

Two of the graduates of the School of Religion, Dr. John D. Lee, Jr., and Dr. Harold Hutson, have recently been appointed as faculty members in two outstanding southern educational institutions.

Dr. Lee, of the class of 1934, has been appointed Assistant Professor of Church History in the Candler School of Theology at Emory University. Dr. Lee, after completing his work at Duke University, enrolled in the Graduate School of Boston University and received the degree of Doctor of Philosophy in 1937. He succeeds Bishop W. T. Watkins in the field of Church History in the Candler School of Theology.

Dr. Hutson was awarded the degree of Bachelor of Divinity in 1935 from Duke University and then continued his graduate work at the University of Chicago in the field of New Testament. He received the degree of Doctor of Philosophy in 1938 from the University of Chicago. He goes to Birmingham-Southern as Assistant Professor in Religion.

WITH THE FACULTY

DR. B. HARVIE BRANSCOMB served on the Committee of the American Library Association for the selection of the best books published last year in the field of religion, from the standpoint of public libraries and the general reader. This limitation was the only thing that kept off Professor Clark's distinguished *Catalogue of Greek New Testament Manuscripts in America*. Aside from this, his time was spent trying to complete the study of college libraries which he made last year for the Association of American Colleges and the Carnegie Corporation.

DR. JAMES CANNON, III, was awarded the honorary degree of Doctor of Divinity by Birmingham-Southern College at its commencement in June. He taught in the second term of the Duke Summer School and recently taught in a training school at Danville, Virginia.

DR. PAUL N. GARBER was again in charge of the Junaluska Summer School.

He was the guest preacher on Sunday, October 9, at the United States Naval Academy and spoke to the Christian Association of the Naval Academy on the evening of October 9.

At the annual meeting of the Association of Methodist Historical Societies at Williamsport, Pa., May 18-19, he was elected vice-president of the association.

He wrote a syndicated article dealing with the constitutional aspects of the union of the Methodist Protestant Church, Methodist Episcopal Church, and Methodist Episcopal Church, South, which was carried in all the *Christian Advocates* of the Methodist Episcopal Church for September 28, 1938.

He was elected by the Western North Carolina Conference as a member of its delegation to the uniting conference of American Methodism.

DR. FRANK S. HICKMAN gave one week of lectures in June at the Pastors' School in Southwestern University, Georgetown, Texas. Gave one week of lectures at the Methodist Assembly, Epworth Forest (Lake Webster), Indiana. During June and July Dr. Hickman gave one week of lectures at the Pastors' School and School for Religious Education at Emory and Henry College, Emory, Virginia. By action of the Board of Trustees, Dr. Hickman was appointed the first Dean of the Chapel of Duke University and entered upon his duties with the present college year.

DEAN ELBERT RUSSELL was one of the ten delegates appointed by the Churches of the United States to the Utrecht Conference last May, an account of which appears elsewhere in this issue. Dean and Mrs. Russell sailed on the *Staatendam* for Rotterdam, Holland, April 26 and arrived in Holland in time to get their land-legs and to do a little sight-seeing before the Conference opened on May 9. As confirmed pacifists they enjoyed especially a pilgrimage to The Hague—the "House in the Woods" where the first Hague Conference was held in 1899 and the Palace of Peace which Mr. Carnegie built to house the World Court. They spent the week-end attending the Quaker Yearly Meeting for Holland at Doorn. After the Conference at Utrecht they went to London, spending a week-end in Brussels on the way. They attended part of the sessions of the London Yearly Meeting of Friends.

Dean and Mrs. Russell spent the summer in London with an occasional visit to outlying Quaker centers. Dean Russell was engaged in the study of Quaker history in the Quaker Library at Friends House in London where there is a great collection of original letters, manuscripts and documents as well as first editions and books belonging to the libraries of some of the founders of Quakerism. Dean Russell succeeded in preparing a first draft of a dozen chapters of his projected Quaker history. London afforded a very pleasant resort atmosphere in which to work since the thermometer reached 80 degrees only on very rare occasions.

They took occasion to visit some of the galleries and museums, and attend a few of the plays for which London is famous in the summer time. Their stay in London was made all the more pleasant

because of the presence of their son, Dr. Josiah C. Russell, of the University of North Carolina, and his family, who was engaged in research on a grant from the American Philosophical Society.

At the end of August, Dean and Mrs. Russell went to Switzerland to attend the meeting of the Edinburgh Continuation Committee at St. George's School on the shores of Lake Lemán. On this trip they got to visit groups of Friends in Paris and Lausanne and Geneva. Dean and Mrs. Russell returned on the *Aquitania* from Cherbourg to New York, arriving in Durham, after a very quiet and restful voyage, on September 15.

DR. H. E. SPENCE taught in the first term of Duke Summer School and also taught two Bible courses in standard training schools at Crewe, Virginia, and Mathews, Virginia. Professor Spence delivered an address entitled "Can Methodism Repeat?" at the commencement exercises of Asbury College, Wilmore, Kentucky, in June and also preached the commencement sermon for Blackstone College. He lectured a week on Religious Drama at Blue Ridge, North Carolina, in August. At Asbury College he was awarded the honorary degree of Doctor of Divinity.

DR. KENNETH W. CLARK taught in the Lake Junaluska School of Religion June 10 to July 23; motored to west coast on a trip combining pleasure and research; taught in Winston-Salem Training School, September 25 to 30; delivered opening address of the School of Religion, September 29, a notice of which will be given in full elsewhere.

DR. RAY C. PETRY devoted the summer to research and writing in the field of Franciscan history. Research facilities were utilized at the University of Pennsylvania, Congressional Library, Columbia, Yale, Union Theological Seminary, Boston College, Boston Public Library, and at Harvard. Two months were spent in the medieval collection of Harvard and in M. Paul Sabatier's collection, now at the Boston Public Library. Micro-films of thirteenth-century and other medieval originals were secured.

DR. WILLIAM F. STINESPRING spent the summer in Durham and in Washington, D. C., gathering material for his forthcoming *History of Palestinian Archaeology*. He has just been appointed an Edward Robinson Memorial Lecturer by the American Schools of Oriental Research, in connection with the centenary celebration of the first scientific expedition to Palestine which took place in 1838 under the leadership of Professor Edward Robinson of Union Theological Seminary, New York.

DR. CHARLES A. ELLWOOD: Professor and Mrs. Charles A. Ellwood spent the summer largely in the western part of North Carolina exploring in their car the mountain region, although they

made a trip to Toronto and visited friends in the western part of New York state early in September.

PROFESSOR H. E. MYERS taught in the first term of the Duke Summer School and acted as chaplain of the Duke University Chapel during that time. Among the many preaching engagements for Professor Myers for the summer are the following: Preached at First Methodist Church, Wilson, Sunday, July 24; preached home-coming service at Morris Chapel, near Jonesboro, Sunday, July 31; preached West Market Street, Greensboro, Sunday, August 14; preached Divine Street Methodist, Dunn, Sunday, September 11; taught in Christian Workers' School, Danville, Va., September 25-30; preached Front Street Methodist Church, Burlington, Sunday, October 23.

PROFESSOR J. M. ORMOND served as dean of the North Carolina Pastors' School and the Rural Church Institute, Duke University, Durham, N. C., June 6-11, 1938; served as program manager of the Methodist Assembly, Lake Junaluska, N. C., for ten weeks; taught a course for six weeks in the Duke University Summer School at Lake Junaluska; met with the Rural Work Commission of the Methodist Episcopal Church, South, in session at Lake Junaluska during August.

DR. GILBERT T. ROWE is spending the fall semester at Drew University. He was elected by the Western North Carolina Conference to be one of its representatives at the uniting conference of American Methodism.

DR. H. SHELTON SMITH is on leave of absence this semester.

NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

High Points of Medieval Culture. James J. Walsh. Milwaukee: The Bruce Publishing Co., 1937. 234 pp. \$2.75.

Dr. Walsh may be unduly laudatory of given individuals and movements within the medieval scene. His book is an interesting if somewhat biased presentation of materials upon such diversified topics as monastic schools, feminine education, physical training, Irish culture, medieval cathedrals, pioneer encyclopedists, the first triumphs of printing, and Francis of Assisi.—R. C. P.

Saint Benedict. Dom Justin McCann. London: Sheed and Ward, 1937. 301 pp. \$2.75.

Dom McCann has provided a readable and well-considered account of St. Benedict's work. The section on the Rule is a suggestive one. The treatment of technical problems does not destroy the balanced proportion of the book.—R. C. P.

The First Five Centuries of the Church. James Moffat. Nashville: Cokesbury Press, 1938. 262 pp. \$2.00.

This is a century by century interpretation of basic Christian history in the first five hundred years. The scholarly, interesting text is supplemented by valuable chronological résumés of secular and Christian high points. There is a highly useful bibliography of standard and less known works together with notes on atlases, historical novels, and romantic sketches.—R. C. P.

The Religions of Mankind. Edmund Davison Soper. New York: The Abingdon Press, 1938. 350 pp. \$3.00.

This is a revised, enlarged, and partly rewritten edition of one of the best and most widely used college texts in its field. Dr. Soper has carefully worked over and brought up to date the material in his book, to its consequent improvement.—J. C.

A Buddhist Bible. Dwight Goddard. Thetford, Vermont, 1938. 677 pp. \$3.00.

This is a second edition, revised and enlarged, of a handy compendium of principal sections of Buddhist literature translated into English. It contains a fairly representative selection and is the largest body of translated scriptures readily available to the public.—J. C.

The Study of the Bible. Ernest Cadman Colwell. Chicago: University of Chicago Press, 1937. 186 pp. \$2.00.

An excellent survey of the present state of Biblical study. Prepared especially for the comprehensive orientation of graduate students in the humanities, this volume is well adapted to the use of the average trained minister. It is compact, concise, brief, but comprehensive in its treatment

of Origin and Growth, Transmission, Translation, Interpretation. Each chapter carries a selected bibliography for further study.—K. W. C.

Christian Beginnings. Morton Scott Enslin. New York: Harper and Brothers, 1938. 533 pp. \$3.75.

The author states his purpose, "to put within one set of covers all the material which a student of the New Testament and of the Christian beginnings needs to know." He ably presents canonization, textual criticism, Christian history and Jewish backgrounds, as well as the "introduction" to New Testament books.—K. W. C.

The Apocrypha. Edgar J. Goodspeed, translator. Chicago: University of Chicago Press, 1938. ??? pp. \$3.00.

Though the "Old Testament" apocrypha have been long known, often printed, and read by a few, this is the first time they have ever been translated directly from the original Greek into English. The fourteen books included in the group take on a fresh and more vivid color in the atmosphere of this independent English style, for which Dr. Goodspeed is known through his American translation of the New Testament.—K. W. C.

Religion in Transition. Vergilius Ferm (editor). New York: Macmillan, 1937. 266 pp. \$2.75.

With exalted spiritual idealism, the authors depict their visions of the new religion of humanity. Accepting no spiritual monopoly on truth, they recognize God as a Creative Power, and mankind as an integral whole.—H. H.

Communism, Fascism or Democracy? Eduard Heimann. New York: W. W. Norton and Company, 1938. 288 pp. \$2.50.

One of the most courageous and fertile attempts to clarify the present ideologic and moral chaos of mankind. The writer, formerly professor of economics at the University of Hamburg, is now in the University in Exile.—H. H.

Social Philosophies in Conflict. Joseph A. Leighton. New York: Appleton-Century, 1937. 546 pp. \$4.00.

This is a systematic treatment of social ethics in relation to the actual problems of our world today. The author is Professor of Philosophy in Ohio State University. He represents the new type of philosophy which deals richly with facts as well as with ideas.—H. H.

Pocket Bible Hand Book, Twelfth Edition. Henry Hampton Halley. Published by the author: 5515 Woodlawn Ave., Chicago, Ill., 1938. 356 pp. \$1.00.

This is an interesting attempt to present in abbreviated form all the religious knowledge that a Protestant needs to have. Unfortunately, the author inclines toward fundamentalism and has fallen a victim to the specious notion that archaeology overthrows higher criticism. Strangely enough, this is what gives the book its value and has caused it to be noticed here; for Mr. Halley has labored so hard on his archaeological section that it towers above the rest of the book and will be of real usefulness to those who can disregard the loud stage whispers about the Mosaic authorship of the Pentateuch, the unity of Isaiah, and the like.—W. F. S.

Palestine at the Crossroads. Ernest Main. London: George Allen and Unwin Ltd., 1937. 309 pp. 7s 6d.

A book by Ladislav Farago with exactly the same title as this was noticed in our issue of November, 1937. The present work is somewhat different in character, as it contains documentary material along with the personal impressions. The author is a Scot, with considerable experience in the Near and Middle East; but he is more pro-Jewish than many Jews, and in fact considers the Arabs worthy of very little consideration. If this bias is kept in mind and properly discounted, the reader will gain much useful information.—W. F. S.

The Lachish Letters. The Wellcome Archaeological Research Expedition to the Near East: Lachish, I. Harry Torczyner, Lankester Harding, Alkin Lewis, and J. L. Starkey. London: Oxford University Press, 1938. 223 pp. 25s.

This is a definitive publication of the most amazing find in Biblical archaeology of this generation. Here we have ostraka (inscribed potsherds) that show us exactly how Hebrew writing looked in the days of Jeremiah and that give us new light on the history of those troublous times. Torczyner has not in all cases given us a final interpretation; this does not alter the fact that we have here a "must" book for all lovers of the Bible.—W. F. S.

Men of Power, Vol. I. Fred Eastman. Nashville: Cokesbury Press, 1938. 186 pp. \$1.50.

This is the first of five books of short biographies of great men with special reference to their sources of power. Thomas Jefferson, Statesman; Charles Dickens, Social Reformer; Matthew Arnold, Essayist; Louis Pasteur, Scientist.—J. M. O.

Men of Power, Vol. II. Fred Eastman. Nashville: Cokesbury Press, 1938. 184 pp. \$1.50.

Short biographies of four great men: Francis of Assisi, Religious Leader; Leonardo da Vinci, Artist and Scientist; John Milton, Poet; Oliver Cromwell, Statesman.—J. M. O.

From U-Boat to Pulpit. Martin Niemöller. Chicago and New York: Willett, Clark and Company, 1937. 223 pp. \$2.00.

The author tells the story of his life from the outbreak of the war. He writes in a forthright, realistic manner of how he participated in destructive warfare and later of the turbulent times of peace.—J. M. O.

Contemporary Continental Theology. Walter Marshall Harton. New York: Harper and Brothers, 1938. Pp. xxi + 246. Index. \$2.00.

This companion volume to "Contemporary English Theology" written in the characteristic lucid style of the author provides a concise introduction to the main trends of theology on the continent of Europe. These two volumes dealing strictly with contemporary theological movements comprise an admirable supplement to the historically more comprehensive survey of Mackintosh's mentioned below.—J. K. B.

THE DUKE SCHOOL OF RELIGION FACULTY

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Professor of New Testament

CANNON, JAMES, III, A.B., A.M., Th.B., Th.M., D.D.
Ivey Professor of the History of Religion and Missions

GARBER, PAUL NEFF, A.B., A.M., Ph.D.
Professor of Church History

HART, HORNE LL NORRIS, A.B., A.M., Ph.D.
Professor of Social Ethics

HICKMAN, FRANKLIN SIMPSON, A.B., A.M., S.T.B., Ph.D.
Professor of Preaching and the Psychology of Religion

MYERS, HIRAM EARL, A.B., S.T.B., S.T.M.
Professor of English Bible

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